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ARTICLE I.

[For the American Quarterly Temperance Magazine.]

Time's Doings.

Of Time's omnipotence, for and against, the wonders he has wrought, and will work, who has not heard; who knows not his ceaseless activity in the affairs of men, though to our unobservant eyes his stealthy pace seems scarce like motion? There is much of truth in the poetic fable of the old Grecians representing Saturn, or Time, as the devourer of all his children. As the day that is past can never return, so the human family in its restless progression never regains its position of yesterday; will never again be in all respects such as it is to-day. Within us and around us, whether as individuals or communities, an unseen hand is fulfilling its appointed work, at once recording and sealing our final destiny.

That all communities are not with equal pace moving forward in the same career of moral improvement, affords no evidence that any are entirely stationary. As every individual has occasion to scrutinize with lively interest the chances and changes of his condition, so it becomes the philosopher, the statesman, and especially the philanthropist, to inquire whether nations in their career of ceaseless change are advancing from an inferior and less desirable, to a better and happier situation, or whether

they are declining towards their primitive condition of barbarism and ignorance. The different races of men are so essentially unlike in physical and intellectual properties, that learned men, in the arrogance of vain wisdom, and the presumptuousness of false philosophy, have ventured to deny that they are all descended from common parents, or that they are of the same species. Certain it is that in active improvement some families outstrip all others. Some adapt themselves with facility to the wondrous changes wrought by the hand of Time, while others receive apparently little benefit from the discoveries of science, and know not how to avail themselves of the improvements which every day is introducing into the arts of life. How much of this tardiness on the one hand and alacrity on the other, may arise from causes extraneous to the physical and moral constitutions of the different races, it may not be easy to discover. That oppressive forms of government and vicious civil institutions of all sorts, tend to keep men ignorant, and therefore to render them vicious and miserable, none will deny; while we see on the other hand, from the midst of vice, and ignorance, and barbarism, the irrepressible force of *thought*, from time to time springing up, willing and decreeing its own emancipation, asserting its own sovereignty, and changing the crouching *slave* of another's will, into the man of noble purpose and lofty bearing.

In every survey of the moral condition of nations, we may discover in the midst of much that is gloomy and disheartening, something also to cheer and encourage. If the nations of Asia, Africa, and many of those of western Europe and America, are far from enjoying such privileges as have fallen to our lot, it is yet manifest that the aggregate amount of civilization and happiness is rapidly increasing. We are not ignorant that the light which irradiates our own abodes is by far too circumscribed and feeble to penetrate the benighted habitations of the dwellers in pagan lands and under despotic governments, and to exhibit to us the nameless and unknown abominations that are wrought in the abodes of cruelty. We are not ignorant that hundreds of millions of our fellow men have no unrestrained and unawed *printing presses* disseminating with untired industry the knowledge which may well be called power, since it renders the poor man *every inch a*

king. Ignorant we doubtless are, of much which it would arouse our spleen to know. Yet if it be true that religion has declined in France, that civilization has retrograded in Spain, that Ireland is in a condition not less deplorable than in the time of Cromwell, it is manifest from many infallible indications, that in England, Scotland, Germany, and many other parts of Europe, the light has been and is increasing.

One of the least fallible of the indications of the moral condition of a community, is the physical condition as to health or sickness of the individuals composing it, or more strictly speaking, the average duration of life. So true is it that the requirements of religion and morality are the dictates of true self interest when rightly understood. We do not assert that the average duration of human life is always greatest in those communities where there is the highest degree of what is commonly called refinement; as in the most artificial state there may be many things, the inevitable effect of which is to undermine health and abridge life; we assert merely that christian ethics, the morality of the New Testament, is the best possible code for the preservation of health, life, and prosperity, whether individual or national.

It has been common among philosophers of a certain class, to bestow liberal applause on the rude simplicity and the primitive virtues of half civilized, or even barbarous races, and to deplore the luxury and corruption growing out of a refined and highly artificial condition of society.

“In mediis tutissimus ibis.”

Unquestionably the golden mean is on all accounts to be preferred; but if the comparison be, between the savage and civilized man, the disadvantages are doubtless more considerable on the part of the barbarian. His life is a continued and desperate struggle against the influences of external nature in her brute and indiscriminating force, a painful encounter with fierce diseases, importunate wants, predacious animals, or a more precarious warfare with his fellow men,

“As wolves for rapine, as the fox for wiles.”

Could accurate information be procured it would show that the average duration of life among the more rude

and exposed of the Indians of North America falls far below even that of the most miserable of the slaves of civilized men. Any great and prominent change in the healthfulness of a district, other things remaining equal, must be regarded as an indication of improved moral condition.

In connexion with these considerations, we draw a lesson of encouragement and hope from the conspicuous change which many diseases have undergone within the last two hundred years. At that distance of time, several maladies were commonly fatal, which are now scarce feared. The small-pox, if not extinct, has in all Christendom become a mild and manageable complaint.

"The typhus gravior of authors," says an eminent medical writer, "is extinct, at least I have seen no example of it in London. I have witnessed nothing bearing a tolerable resemblance to this disease, as it is depicted by Cullen, much less as it is portrayed in the darkly vivid, yet apparently too faithful colouring of Huxham. This malady seems to have disappeared with the epidemic intermittents and the epidemic dysenteries of the good old times." Whatever there may have been in the condition of our ancestors to excite our envy, there is certainly no reason to regret that we have not their diseases. "A century and an half ago," says Mr. Robertson "fevers, violent epidemics, such as fluxes, agues, spotted fevers, as well as inflammatory diseases, were far more common than they are now, and incomparably more fatal. One hundred years ago, the yearly mortality in England was *one in thirty*; fifty years ago, *one in forty*; thirty years ago, *one in fifty-four*; and at present *one in fifty-eight*." It is not alone in the province of the physician that similar changes are manifest. Strange crimes which polluted the magnificent temples and palaces of Greece and Rome in their most palmy days, now exist, are daily committed under the obscure darkness of paganism, but of which the inhabitants of Christendom know not a name, and of which they cannot comprehend the nature. We may cite the single instance of cannibalism, regarded as an impossible crime by many, and yet *universal* among our savage neighbors of the north-west. Again we notice a great change in the most common affairs of life in all the materials of society; the men who are our

neighbors now, were some of them our neighbors twenty years ago; but even in the ordinary concerns of business, how changed are their habits and opinions! We remember the time when our most enteprizing capitalists thought that to connect the waters of the Hudson with those of Lake Erie by a navigable canal, was an undertaking too vast for human means. Such an enterprize, it was thought, would bankrupt a nation, exhaust the Indies, and be abandoned incomplete, at last. Now, superfluous millions are offered sooner than asked for the construction of a rail-road along the same route. The prediction that the journey from Philadelphia to Boston would be made in a single day, is not now regarded as the vagary of an over heated imagination. In the department of temperance, we have no wonders of even nine days' standing. The intelligence of each successive day eclipses the splendor and dulls the interest of all former accounts.

If there be absolutely no new thing under the sun, it must be confessed that many old things have passed away, or are so entirely changed as not to be again recognized; and among those it is not unpleasing to reflect, that there are many which, like the *typhus gravior* of medical writers, have scarce left behind any thing whose presence among us would be so unwelcome as their own. The man who first pushed forth his frail bark upon the unsocial ocean, was called impious for daring to approach the bounds the Creator was supposed to have interposed between the nations. The physician who offered an antidote to small-pox, was sneered at as a visionary; so in all ages have been the men who, perceiving the shadows of coming events, have endeavored to prepare the minds of their cotemporaries for the destined order of things; even the preacher of righteousness to the world before the flood, was accounted a setter forth of strange doctrines, a visionary and a madman.

Never have brighter auspices smiled upon any innovation, than hitherto on the temperance movement. The dawn is clearly perceived, and instead of blinking and calling it an *ignis fatuus*, men hail it as the harbinger of coming day. Thousands and millions of longing eyes are turned to its beams; countless hearts are warmed and cheered by its radiance; unnumbered voices are shout-

ing its welcome which rings in glad acclaim *from the river to the ends of the earth.*

As Americans, we may with thankfulness dwell upon the acknowledged truth, that this reformation commenced in our own land. Our brethren of the old world are liberal in their commendatory notices of this circumstance; and it may be supposed that our institutions will not be regarded with the less confidence and favor by the wise, the good throughout the world, in consequence of the fact that the people of our country afforded the first example of voluntary combination against a most pernicious vice.

A small tract emanating from the British and Foreign Temperance Society, after portraying some of the evils of intemperance in England, Ireland and Scotland, and reprobating it as the cause of one-half the madness, three-fourths of all the beggary, and four-fifths of all the crime in Great Britain, says: "Ninety-five thousand offenders were committed to the prisons of England and Wales only, within the past year: And the magistrates of our most populous districts publicly declare their inability to check the devastating evils which arise from spirit drinking.

"From amidst these appalling scenes, we look to America, lately engulfed in the same misery, and we are cheered by the fact that temperance societies recently established upon the principle of the total disuse of distilled spirits as an article of diet, have diminished the consumption of spirituous liquors throughout the whole Union, one-third: And in the New-England states, taken separately, at least one-half."

That the alleged effect of the temperance association is real and perceptible throughout the great mass of the people of the United States, that its influence is felt in every kind of business and in all the walks of life, will not be called in question. A change, then, is taking place. Human society is in a state of transition; and from past experience in similar cases, we may infer the probability that things common as drunkenness and its effects now are, may at length be unknown in our land.

Less than one hundred years ago, Cullen and Huxham described a formidable and malignant disease now utterly extinct: Let us then hope that another century will not elapse before the insane and suicidal malady, intempe-

rance, shall be spoken of as a thing that has passed away from the earth. Let us fully establish in our own minds the conviction that *the evil may be remedied*: our efforts will thenceforth become more systematic and successful; and to the end that such a conviction may be fully established in the minds of all, we earnestly recommend a careful attention to the signs of the times, and to the great changes so rapidly succeeding each other in all departments of human affairs.

We have heretofore alluded to the division of the human family into different races, and the manifest disparity in the intellectual powers of the several branches. The Circassian is considered foremost; and, among Circassians, those who speak the English language will not probably concede the claim of precedence to any. This race, then, stands in the relationship of elder brother to those less richly endowed with intellectual power and temporal prosperity. How incumbent is it on this favored branch, to maintain its claim to the glorious privileges of intellectual manhood, to cast aside the chains of a debasing, impoverishing, enfeebling and contemptible vice; and stand forth the advocate of virtue, both in the Roman and modern sense of the word, the champion of humanity in her contest with the powers of darkness. Hitherto the whole race has been in pupilage to the demon of drunkenness. There is hope that he may now be bound and cast forth into the pit, that his galling yoke may no more oppress our necks, or the necks of our children. Does any ask, what shall we do with the surplus products of the earth heretofore consumed in the manufacture of a poison to pollute our souls and destroy our bodies? we answer, let the countless poor of the earth be fed therewith, let the hearts of men and beasts be filled with food and gladness, and if a surplus remain, let it be converted into alcohol if it must be so, and that manufactured into light for our dwellings, applied to the numerous wants of the mechanic and the artist; or converted into steam to fill the iron lungs of those triumphant engines which, like things of life, are already traversing with the velocity of eagles, our vallies and mountains; but let us not henceforth put this enemy into our mouths to steal away our brains. To us it would appear the lamest of all arguments for intemperance, that there is a conside-

rable amount of valuable property which we know not how else to waste and destroy, but in the work of our own degradation and ruin.

ARTICLE II.

Claims of Foreigners on the People of the United States.

Throughout the civilized world there exists and rages a strife of words, a warfare of tongues and pens, and here and there of swords. Gog and Magog have assembled their hosts; the long array of warriors militant extends from the lofty gate of the monarch of the "faithful" to the mountains of Chili. This strife is, in ethics, between light and darkness; in politics, between the right of self-government and the "conservative principle;" for such appears to be the name bestowed by the few on their claim to rule over the many. With this contest, this "battle of the great day," we have no further concern in these remarks, than as it divides men on the subject of temperance. That the people of the United States are regarded as occupying the place of honor in the foremost phalanx of that formidable host who now claim for all mankind the rights of self-government, equality and perfect exemption from the dictation of any master who is like themselves, made of earth's common clay, has perhaps little to do with our present subject. If our forefathers in throwing off the yoke of foreign domination and establishing a government of the many for the mutual good of all, have imposed upon their descendants responsibilities and duties of no common order, we fear not that these descendants will be found either faithless to the sacred trust, or powerless in the vindication of their own rights.

Our wish is, to call the attention of the people of the United States particularly to the interesting position they occupy as the acknowledged leaders of the whole human family in the temperance reform. We well know that the eye soon becomes accustomed either to vivid light or almost total darkness; the ear from habit is regardless alike of the most deafening sounds and the stillness of midnight; and man soon yawns with apathy in the midst

of whatever scenes of interest or grandeur may be around him. Measuring ourselves by ourselves, and comparing ourselves among ourselves, we too commonly forget the wants and disregard the claims of all who are removed from the sphere of our immediate observation. For this reason we should welcome every voice of admonition or exhortation addressed to us from distant nations; we should give diligent heed to all indications that may tend to show us how we are regarded by those who behold us from afar.

With this brief introduction, we submit to our readers the following appeal of a benevolent merchant of Birmingham in England, addressed directly to them.

Citizens of the United States :

Permit me to congratulate you on the signal success of the temperance societies in your land, and to express my gratitude for the many interesting and soul stirring communications on the subject which have winged their way over the Atlantic to rouse Britons and Irishmen to activity in the noblest cause which has attracted the attention of mankind for centuries. I am anxious to arouse all classes to activity in the noble cause, and to convince them that the disease of drunkenness may be prevented as well as cured. I believe that habits of intemperance are deeply rooted in early life, and that the fair sex are often implicated in laying its foundation. I feel very solicitous to arouse the loveliest works of God to activity in the noble cause, and should be happy to address them in your young and interesting country, something after this manner.

Mothers of free Americans, it is your interesting task to instil into the minds of your children, those principles and practices which will mainly contribute to the formation of the character of the man and the woman. On your conduct greatly depends whether your children shall prove a blessing to your country, your delight and the solace of your declining years, or whether through life they shall disgrace themselves, their family and their country. If you are in the habit of giving your children cordials, spices and other stimulants to induce them to take more than nature requires, and drinking spirits and other fermented liquors yourselves, can you expect them

to be temperate when they grow up to manhood? I entreat you to give your children only that proportion of food that nature requires; and do not give them cordials and highly seasoned dainties to excite their appetites, and you will do more to check the evils of intemperance in the next generation, than can possibly be done by any other means. Children ought never to taste spirits nor spices—they act as spurs to the appetite and excite thirst. If you have any regard for the health and future prospects of your offspring, restrain their appetites and endeavor to convince them that their happiness depends upon eating plain food and drinking water. Endeavor to convince them that their progress in learning will depend greatly on their simplicity in eating and drinking, and that the durable pleasures to be derived from knowledge are infinitely superior to the temporary and sensual gratification of the palate. I consider that *every one is intemperate who eats or drinks more than is needful to keep the body in perfect health*. This is a standard by which you may form a correct judgment; may you exalt it and rest in security while intemperance is destroying the old world with the fury of a tempest. To the *young*, the beautiful and the gay of the *female sex*, I would proclaim *entire abstinence from fermented liquor*, when presented to you under any form; fly from it as you would from the deadly sting of a venomous serpent—if you indulge in the liquid poison it will damp the fire of your eyes, it will blanch the bloom of your cheeks, it will injure your health and unfit you for the performance of the interesting duties of life. May you ever retain those powerful charms that tend to humanize the rough nature, open the reserved heart, and polish the rugged temper, and exert them in endeavoring to remove every remnant of barbarism that obstructs your own comfort or the harmony of the world.

Watch over your fathers, brothers and husbands, I beseech you, as you value those interesting relations in life, and endeavor to keep wine and spirits out of their sight. If you cannot without giving offence, when you are obliged to introduce the decanters, hang a label on their necks marked *Poison*, in order that if they will drink too freely, when they have banished you from the social circle, they may have a silent monitor at least to remind

them of the consequences. Be particularly on the watch at the conduct of your lovers; and when you find that they prefer the intoxicating fluid to you, discourage their addresses instantly; your happiness will never be promoted by uniting with a drunkard. Your sex may promote the cause of temperance by the manner in which you perform the rites of hospitality; by refraining to offer intoxicating liquors to your visitors, or pressing other refreshments on them except at meal times; by preparing your repasts in a simple manner, and abstaining from the use of rich sauces and other stimulants, you will render your feasts seasons of refreshment instead of scenes of debauch and riot. When friends meet, the feast of reason, the flow of soul ought to constitute their enjoyment.—Beings endowed with the noble powers of reason and the faculty of speech, ought to derive their pleasure from social intercourse, and not from the gratification of those sensual appetites which man possesses in common with the meanest reptile that crawls at his feet.

To *young men* and those who are rising up to manhood, I would blow the trumpet long and loud to arrest attention. Never eat but when you are hungry, nor drink but when you are thirsty; and take those kinds that are best adapted to give you strength of body and vigor of mind. If you keep this steadily in view, you will be induced to drink the dew distilled by nature, which you may obtain pure and sparkling without money and without price. I entreat you to prefer this free, pure and natural beverage to the artificial drinks of man's invention. Fly from ardent spirits as you would from the claws of a starving tiger. Abstain from intoxicating liquor. Remember that the fatal poison has slain its thousands and tens of thousands, from Alexander the conquerer of the world, the pernicious madman of Greece, to the miserable beggar in the street. Men of the brightest genius and the greatest capacity, when they have given way to this debasing propensity, have been speedily reduced far below the brute.

You are the delight of the present generation, and their hope for the next. You will soon have to act a very important part on the theatre of the world, and it is of the greatest importance that you should keep your blood cool, your heads clear and your nerves strong, that you

may perform the parts assigned you with satisfaction to yourselves, and benefit to your country and the world. Whether you may have to legislate in the senate, to judge on the bench, to teach mankind the duties they owe to God and to each other, to exercise the healing art, to advocate at the bar, to preside in the counting house, to command the winged carriers of the deep to and from distant nations, or in whatever way your time and talents may be employed, you will find temperance a never failing friend; she will introduce you to the riches of time, and prepare you for the glories of eternity. You will often be tempted to drink at markets and fairs, and on many other public and private opportunities. You will find it much easier to abstain entirely from intoxicating liquors, than to attempt to keep to moderation in the use of them. Avoid taverns and spirit and beer shops, unless when travelling, or business calls you there; and when there, abstain from strong drink; you had better pay the host for the use of his room than injure your health and waste the bounties of providence by unnecessary eating and drinking. Your bodily and mental powers ought to be kept in full vigor, whatever may be your avocations, but more particularly when you are engaged in commercial concerns for others. I know by woful experience that the quantity of intoxicating liquors taken daily by travellers, and others who consider themselves temperate, inflames the blood, stupifies the brain, and renders them unfit for business. Never submit to the baneful habit of drinking wine with or after your dinner, and spirits and water at night, though some experienced toper may tell you 'tis manly to do so. Remember you are free to eat and drink for strength and not for drunkenness. Use this freedom, and adopt no customs but such as are consistent with reason and common sense, however strongly they may be backed by antiquity or by the votaries of Bacchus or the slaves of appetite.

Those who are in the prime of life and engaged in the active duties of it, have peculiar claims on them to be temperate, that their children and dependents may be influenced by their example. Those who have drunken relatives, drunken friends or drunken servants, experience some of the horrors of the desolating plague, and ought not only to hail with delight, but to join heart and

hand in promoting any rational attempts to cure the dreadful disease which is eating as doth a canker. You are the principal actors in the scenes of life; your example will be imitated, and much depends on you, whether the fiery waves of intoxicating drink shall continue to flow over your land and burn up every thing lovely and honorable in the human character, or whether temperance shall open to all men new sources of happiness. You that are heads of families have it in your power to check the evils of drunkenness in many ways, and by none more effectually than by abstaining from tasting yourselves, and withholding from your dependents the supplies that are necessary to purchase the liquid poison.

Be noble examples of total abstinence from every thing that intoxicates, and you will be instrumental in effecting the greatest moral revolution ever produced in any age or nation. When mankind eat to nourish their bodies, drink only to quench their thirst, and abstain from every thing that intoxicates, they will perceive that many evils that oppose universal happiness, are removable at their will; that war, so far from being a necessary evil, is a political volcano, the flames of which are fanned by kings and ministers, while it thins the people, wastes their substance, ravages and desolates the world. On abstinence from intoxicating liquor depends, whether the demon of war shall be again let loose to blast the fair face of nature and mar the happiness of man. A temperate and reflecting people will submit to their government some other method to settle disputes that may arise between nations, and endeavor to convince them that it is the duty of mankind to do good to each other, without regard to creed, colour or country. The sword shall not devour for ever, nor the wrath of a small portion of the human race eternally obstruct the happiness of all, and the right of the Prince of Peace to govern in the earth.

Of the several classes appealed to in this address, we fear none have been more remiss than the females of the United States. Within the limited sphere of our personal acquaintance are numbers of these, who instead of giving all their influence to the cause, use it to deter husbands, sons and brothers from coming promptly forward and uniting with the society.

Another large class admire temperance and the whole attendant train of virtues, but think feminine delicacy forbids them to proclaim abroad their opinions, or to signalize themselves by a decided opposition to the sentiments and habits of those around them.

We would not wish to see our fair countrywomen imitating Penthesilea and the Amazons; we are no admirers of female Quixotism in any shape; but temperance now needs the aid which it is in their power and theirs alone to bestow. From the high places of the field intemperance has already been driven; the highways are not desolate as in former times; but the insidious robber is entrenched in the crypts and sanctuaries of domestic life, whence female alacrity, and zeal, and faithfulness, and these alone, can drive him. The voice of Deborah calling the warriors from the fastnesses of Tabor has been heard among us; its spirit stirring tones have rung from Maine to Georgia; the nail and the hammer of her that was pronounced blessed among women are now needed, and the hand to smite the enemy as he lies concealed in the tent.

[For the American Quarterly Temperance Magazine.]

ARTICLE III.

COLD WATER.

The thirsty flow'rets droop. The parching grass
Doth crisp beneath the foot, and the wan trees
Perish for lack of moisture. By the side
Of the dried rills, the herds despairing stand,
With tongue protruded. Summer's fiery heat
Exhaling, checks the thousand springs of life.—
——Mark'd ye yon cloud glide forth on angel-wing?
Heard ye the herald-drops, with gentle force
Stir the broad leaves?—And the protracted rain
Waking the streams to run their tuneful way?
Saw ye the flocks rejoice, and did ye fail
To thank the God of fountains?

See,—the hart
Pant for the water brooks. The fervid sun
Of Asia glitters on his leafy lair,
As fearful of the lion's wrath, he hastes
With timid footsteps thro' the whispering reeds.
Quick leaping to the renovating stream,

The copious draught his bounding veins inspires
With joyous vigour.

Patient o'er the sands,—
The burden-bearer of the desert-clime,
The camel toileth. Faint with deadly thirst,
His writhing neck of bitter anguish speaks.
Lo! an oasis, and a tree-girt well,—
And mov'd by powerful instinct, on he speeds,
With agonizing haste, to drink, or die.
On his swift courser,—o'er the burning wild,
The Arab cometh. From his eager eye
Flashes desire. Seeks he the sparkling wine
Giving its golden colour to the cup?
No! to the gushing spring he flies, and deep
Buries his scorching lip and laves his brow,
And blesses Allah.

Christian pilgrim, come!
Thy brother of the Koran's broken creed
Shall teach thee wisdom, and with courteous hand
Nature, thy mother, holds the chrystal cup
And bids thee pledge her in the element
Of temperance and health.

Drink, and be whole,
And purge the fever-poison from thy veins,
And pass in purity and peace, to taste
The river flowing from the throne of God.

L. H. S.

Hartford, Conn. June 16th, 1833.

[For the American Quarterly Temperance Magazine.]

ARTICLE IV.

Ought a Christian to make or vend ardent spirit?

The temperance reformation has now assumed an attitude so important, and its interests are so manifestly identified with those which are dear to the patriot and to the christian, that every question bearing upon its advancement, or tending to retard its progress, is of sufficient moment to command attention. There was a time when men did not think upon this subject, or if they did think, it was with the hopelessness of despair, or with the incredulity of scepticism. Intemperance, never at any time, or in the view of any person, had any other than a form to be loathed and abhorred; and without investigating

the causes, all were surprised, that this vice grew with our growth, as a nation, and strengthened with our strength; and even now, when "the true light shines," we feel a degree of amazement, that our fathers of the past, and our cotemporaries of the present generation, should have suffered a practice so fraught with ruin, so perfectly adapted to blight every hope, as is that of drinking ardent spirit, to creep into society with all the silence and malignity of the midnight assassin. And while this serpent was winding himself into our Eden, and tempting successive thousands to taste and die, no man questioned, even for a moment, the morality of that traffic, upon which may be justly charged all the evils which ever have followed, or ever will follow in the train of moderate or immoderate drinking.

"Every man did that which was right in his own eyes." But no sooner did men begin to awake to the evils which had become so rife in our country, as to force themselves upon the eye at every step, and call in a voice loud as "the sound of many waters," for efforts at reformation, than what had hitherto been regarded as lawful and expedient, began to be doubted, and what had been doubtful, was reduced to certainty. A few years only are past, since the question was uniformly answered in the negative, whether men who had trodden in the footsteps, and who were then sitting among the tombs of those who had gone down to a drunkard's grave, could ever be restored to their right mind, and re-enter society, to be its blessing, and its ornament. "Hope that comes to all," was not for them. Clouds and darkness rested upon their path; and of each of them truly might it have been said, "good were it for that man, had he never been born." But the efforts of temperance societies, by the blessing of God, have shown that if proper means—means adapted to the end—are used, there is hope even for the intemperate. A few years since, and most men thought a very little ardent spirit necessary upon different occasions; and these occasions were as various and as numerous as were necessary to gratify an increasing appetite. The temperance reform, has with thousands, "cut off all occasion;" and total abstinence daily carries its blessings and enjoyments to their hands. And all know, who know any thing, that till within a very brief space, no one thought

otherwise than that to make and sell ardent spirit, was an employment not repugnant to the dictates of revelation, or to the principles of patriotism, or to the exercise of "that love which worketh no ill to his neighbor."

In the remarks which are proposed to be made in this communication, it is not the design to inquire into the morality or the immorality of the vending of ardent spirit, but simply to assist *one class* of persons, professing christians, to decide whether it is lawful or expedient for them to engage in it. And we may remark that to a christian, the lawfulness or unlawfulness, the expediency or the inexpediency of *any* course of conduct, is a question of deeper moment than to other men. He bears a different character; he sustains a different relation; he is to be influenced by other and more important considerations; his example takes a wider range; in short, every reflection and every motive which can bear upon the human soul, enforces upon him the imperious duty of looking well to the paths of his feet, of not pursuing any course of conduct which may even be of doubtful morality.

It perhaps will clear the way for candid investigation, if we remark, that in all previous time, since the discovery of alcohol, till within the last twelve years, christians have both made and sold ardent spirit, and that, without, at least, many audible remonstrances of conscience. And to prevent all cavil, there is no hesitation in admitting that the immorality of the traffic in spirituous liquors, whether sustained by professors of religion or not, is a modern discovery—a recent attempt to narrow down and circumscribe the empire and the influence of the prince of darkness. And we are not exactly willing to say that the man who yet continues to make and sell ardent spirit, can not be a christian. We dare not judge how far a real christian may go in any course of evil doing; or in what employment he may engage and not make final shipwreck of his immortal interests. That we leave to Him who judgeth righteously; knowing that David committed murder, and Peter denied his Lord, and yet we believe they found pardon. There are without question many christians engaged even now, in retailing misery by the glass, whose consciences are as yet unenlightened upon this one subject, and who from mere want of information and of due reflection, have no scruples—no misgivings.

“Upon such,” we would “have compassion;” and while we mourn their darkness, we would by light and love endeavor to remove it. Nothing can be farther from the genius of the temperance reform, than that uncharitable, acrimonious spirit which is sometimes manifested both in conversation and in writing; and surely, nothing can be so illy calculated either to promote the cause, or to reclaim our brethren, if they are in an error. In every case where difference of opinion exists, the apostolic injunction, “let all bitterness, and wrath, and clamor, and evil speaking be put away from among you,” ought to be remembered; for it is certain that if these are indulged, the barriers which restrain the waters of strife will be broken, and a torrent of contention burst forth to destroy the peace of society. And we may remark still further, for it seems to be appropriate, that as there are questions upon which there is an honest difference of opinion, even among the friends of the cause, great care is requisite lest these differences produce alienation of mind, asperity of feeling and unkindness of language, which shall give occasion for enemies to triumph, and very greatly retard the final confirmation of the triumph of virtue over vice.

We now are prepared to inquire, ought a christian to make or vend ardent spirit? By the term christian, we mean a professor of religion, of any denomination, or one who thinks, and wishes others to think he is influenced by the hopes, and enjoys the consolations of religion.—There are in relation to the question of the traffic in spirituous liquor, two classes of arguments—one, which may be addressed to professors of religion, and to those who are not professors; and one, which may be expected to influence only professors. The first class are such as appeal to patriotism or to philanthropy—to self interest, or to that consciousness of right or wrong, which exists in every breast in a greater or less degree. Thus every man feels that it is not right to take the property of another without his consent, nor even then, without rendering an equivalent. So any man would feel that to furnish another with the means of suicide, knowing that suicide was his intention; or of murder, knowing murder to be the design, would not only be wrong, but would involve him in guilt as an accessory. And any man who can feel, and who will not render obtuse his feelings, by

strong and reiterated attempts to make them succumb to his wishes, and to his supposed selfish interests, must be sensible that any course of conduct which increases private grief or public burden; which multiplies the objects of charity or the subjects of legal punishment; can not be expedient or right. Now, unfortunately for all who from any reason or by any argument attempt to defend the traffic in ardent spirit, every thing which can be said against furnishing another with the means of suicide or of murder, knowing such to be the intention, can be fairly urged in reply. If I sell a man a dagger, knowing his design to be to plunge it the next moment into his own or into his neighbor's heart, I involve myself in the guilt of his crime. I knew his intention. If I sell another one gallon of spirit, and he drink it, or give it to another to drink, I lead him or some other one just so far toward sottish drunkenness. He may not be a drunkard now, or for years to come; but that one gallon will move him one step at least toward it. I am guilty. I knew his intention—I knew the effect. There is no escape from this charge; not even if the individual should never become a drunkard; for I did what I could toward making him such, and that he is not, is to be attributed to some cause independent of my agency. That was exerted to cause him to become intemperate—an outcast.

We are not insensible that men engaged in making and selling spirit, think to excuse themselves by saying “We do not create the appetite for ardent spirit. We only gratify it after creation.” It is time this deceptive veil should be rent asunder, and men be given fully to understand, that they are held accountable not only for gratifying, but for creating an appetite for spirit; for such most assuredly is the fact. Before spirit was discovered there was no appetite for it. Such an appetite never was the gift of an infinitely wise and holy God. It is as truly and as literally the fruit of the distillery, as is rum, or gin, or brandy; and what was true in regard to the first maker and vender of ardent spirit, is true of all their successors. Any man who makes or sells, creates around him this appetite; and for the consequences which follow, he must be held to answer. That it may not be said this is all assertion, let common observation testify. Select any retail shop or distillery in any village or town in the Uni-

ted States, and you will find around them a set of men, whose appetite is raging, and which cries daily for more fuel. Was it always so? Not at all. These very men once had it not; and because spirit was made and then sold, they came to desire it. We appeal only to facts and common sense; for every one knows, even a child, that what is not made, can not be sold or given, and what is not sold or given, can not be consumed. And to our mind nothing is more clear, than that men who vend, must be held responsible, not merely for supplying, but for forming a thirst for liquor among their customers. True, it is a fearful responsibility; but as long as the traffic is continued it must be borne.

Public good then, private happiness and self-interest all combine and array a powerful set of motives to induce any man, not a christian, to discontinue all vending of ardent spirit. To christians the gospel presents additional and higher motives; and motives, too, which if understood, no christian can forego and not incur guilt.

To a real christian, conscientiously desirous of knowing his duty, the decisions of the Bible will be all-sufficient. Only let him know that the Bible approves or condemns, and the question of duty is settled—all controversy is at an end. And so well is this understood, that it is constantly applied as a test of christian character, both by christians, and by those who profess not to be christians. But while “to the law and to the testimony,” we are willing to appeal to make an “end of controversy” upon this subject, we fully admit that “a christian may be placed in such circumstances that no precept of the divine record” will be “specifically applicable to his case.” We make this admission, because we have heard this truth urged even as a justification for selling spirit; but while we make this concession, we also assert that there is no conceivable situation in which a christian can be placed, where the *principles of the Bible* will not give him direction, if sought with an honest desire of obtaining it. If in any case the commandment fail to instruct—to decide the path of duty—the general spirit and principles of the gospel will not fail to prove a safe and unerring guide. As an exemplification of this position, we may recur to one or two cases which are directly in point. The first is that of the good Samaritan. The man, naked, wound-

ed, and half dead, was, it is true, no neighbor of his, he was a stranger, and probably a stranger who might have been regarded as an enemy; “for the Jews have no dealings with the Samaritans.” But though no old commandment applied to this case, the law of love, furnished a direction full and satisfactory, and was unhesitatingly obeyed. He did not stop to inquire after a specific precept, or to calculate to a fraction the extent of his obligations. Human wretchedness was before him. Human suffering demanded instant relief, and the demand awakened into immediate exercise, all the sympathies of his soul. The great Apostle of the Gentiles, furnishes another example. Certain meats were by the Jews considered as unclean, and were not eaten. Other meats were by the heathen, regarded as holy, because offered in sacrifice to their gods. The *Apostle* knew that there was no sin in eating of these meats; and no specific command applied to the case; yet another law—the law of charity—directed him to consider the case of his christian brethren, who, not so intelligent as himself, would have been grieved had they seen him “sitting at meat in an idol’s temple.” Mistaken views as they possessed, he resolved to deny himself for their edification. Their ignorance, their prejudice, excited in him no murmur; led him to no attempt to justify even a useful practice—a practice which he might have still continued with benefit to himself; but without any hesitation, any delay, he yielded the point, that purity of conscience and increase of faith, hope and holiness might be promoted. We cannot refrain from making the inquiry, whether such would have been the spirit manifested, or such the course of conduct pursued by many christians of the present age, had they been placed in similar circumstances with their present feelings? Would they not rather have said—these people are superstitious—these are bigoted—these are prejudiced, and these are overbearing, thinking to lord it over their brethren? Would they not have proposed to educate them—give them more mature views of *gospel liberty*, and instruct them more fully in the duties and privileges of christian forbearance? Thus did not Paul. Though fully satisfied of the perfect awfulness of eating meats, so far as commandment was concerned, and unobjectionable as he no doubt viewed all plans for the increase of christian knowledge, still love

to the brethren required him to resolve, "If meat make my brother to offend, I will eat no meat while the world standeth." Here was the spirit of Christ! Here was the temper of heaven!

But what was the eating of meats unclean, or offered to idols, when compared with the sale of ardent spirit, to say nothing of its use? In this case a direct agency is exerted in communicating an evil, the virulence of which is such, that wherever it comes it scatters desolation and ruin over individuals, families and nations; kills the body, and kills the soul. Look for one moment at a picture of existing facts. "A christian man stores his shop" with ardent spirit, that soul destroying agent; he knows its nature; he has seen its effects; he defiles his hands by conveying it to the drunkard, the profane and the profligate; the swearer and the Sabbath breaker rendezvous at his shop; his ears are open to unhallowed sounds, and his eyes witness unseemly sights; the widow and the orphan cry against him as the active cause of their tears, their sufferings and their sorrows; poverty and want and crime and death, rush from his premises to sieze upon their unsuspecting and deluded victims, and yet he "lays the flattering unction to his soul" that all is right; that in these things he sins not. If at any time conscience whispers its monitory voice in his ear; and if the calm hour of reflection brings serious misgivings to his breast, all is quieted by imagining it his duty to provide for himself and for his family; that he can best do it in his present employment; that he fills the station designed for him by Providence; and that therefore he can best honor God by being "diligent in business;" by exerting all his energies to prosecute his calling, regardless of consequences. We hazard nothing in saying that, in any mind under the influence of the pure and holy principles of the gospel of Jesus, such delusions can be produced only by a combined effort of the world, the flesh and the devil. Let this one test, "love worketh no ill to his neighbor," be applied to them, and they will all vanish like the phantoms of the night before the beams of opening day.

There are three scriptural tests which we wish to bring to the decision of this question: and we think that any christian man who honestly desires to know his duty, will be able by the light which they may shed, to discern

his path without any danger of being mistaken. It has been before remarked, that perhaps no positive injunction may be found in the Bible, prohibiting in so many words the sale of *ardent spirit*; but in the firmament of revealed truth, a great many stars of different magnitude may be pointed out, the combined light of which, if not equal to the blazings of one sun, will yet be amply sufficient to illumine the path of duty. so that he who runs may read, and the conscientious pilgrim go securely on his way to heaven and to glory.

“Wo unto him who giveth his neighbor drink, and maketh him drunken.”

“Be not partaker of other men’s sins.”

“Let no man put a stumbling block or an occasion to fall, in his brother’s way.”

“Have no fellowship with the unfruitful works of darkness.”

“Abstain from all appearance of evil.”

“Whatever ye do, do all in the name of the Lord Jesus.”

“Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.”

Could our voice be heard by every professor of religion in the world, who is engaged in the traffic of ardent spirit, we would say to him, Christian brother, whose daily business it is to pour out the drunkard’s drink; to feed an appetite which is never satisfied; look at the above scripture passages, and compare the spirit they breathe with the tendency of your daily labors, and with the influence you constantly spread around you. This comparison made, it would be found that your conduct is at variance not only with each of the above precepts, but perfectly discordant with every injunction in the Bible, which bears upon relative duties. And compare your business with your prayers. In your daily supplications you ask for a blessing upon the labor of your hands; and that you may be kept from temptation and from evil.—And yet from the closet or from the family altar you go to your shop and minister that to your fellow men which corrupts their morals, destroys their health, and beggars their families. That righteousness may run down our streets as a river, you pray, and while the voice of that prayer has not yet died away, you open from your own

dwelling a fountain from which issues a stream of iniquity and sin.

Another scripture test which we think may be with propriety applied to the decision of the question before us may be found in the inquiry: Is the vending of ardent spirit repugnant to any of the doctrines of the Bible?

We answer it is; its direct tendency is to counteract the design of Christ's death; and therefore should be shunned by every christian professor. "Destroy not him with thy meat for whom Christ died," was the apostolic injunction to the Romans, and is equally imperious upon all who profess godliness. One great design of Christ's death, was to destroy the reign of sin, and promote in the universe a greater amount of holiness and consequently of happiness. But the sale of ardent spirit does not diminish the amount of any sin. On the other hand it promotes the working of all iniquity. This might be confirmed by every day's experience were it needful to make the appeal. Can a christian man then make a gain of sin, and be guiltless?

We will only apply one more test, satisfied that no man who examines the subject with candor, will require any thing further to settle in his mind the question.

This test is the example of Christ; the pattern which all are bound to imitate, who profess to love him. And we refer to this test the more confidently, because an apostle hath himself made this a trial of christian character, in the following passage: "He that saith he abideth in him, ought so to walk as he walked." The only question is, can we ascertain how Christ walked; have we the means of knowing his manner of life? And of this we are not left in ignorance, the gospels narrate his works and his words with minute and satisfactory fidelity. We say then upon authority which will not be questioned, that Christ went about doing good; healing the sick; opening the eyes of the blind; unstopping the ears of the deaf; raising the dead; and in short, relieving every form of human distress which came to his notice, or appealed to his beneficence. Not an act of his life gave pain to any creature. His great object and care was to do good to the bodies and to the souls of men. Now take this test, and apply it to spirit dealing, to christians who are engaged in it? Were ever two employments more diverse

in their effects than those of Christ and of his professed friends who sell spirit or who make it? At the first blush the difference is so apparent that we will not insult the good sense of our readers by making the application.—We conclude then, that of all who are engaged in vending ardent spirit, not one is following the footsteps of Christ; and we repeat for the benefit of such, the exhortation: “He that saith he abideth in him, ought so to walk as he also walked.”

We shall conclude what we have further to say upon this subject, by remarking, that some no doubt will endeavor to evade all that has been said, by averring that the moderate use is not sinful, and consequently that vending it for that purpose is justifiable. To this we answer, that if it were true that the moderate use of spirit is not sinful, it is a truth which has done an immense amount of injury. And where shall we draw the line between justifiable use and unjustifiable abuse? The latter is a subtle evil, and we fear the scale by which many spirit dealers measure it, is very extended, very liberal. And we would hint it as possible, that when a customer incautiously approaches the boundary, the line is sometimes removed a little for mutual convenience, or that the eye is closed upon his exact position. Thus it happens, that a corrupting practice is excused by the supposed soundness of a theory, “the deluded man does evil on principle;” and clothed in the uniform of the king of Zion, goes out to fight in the battles of Apollyon. His light has become darkness; his example and influence, which should be as the salt of the earth, have become fit only for the dung-hill; while his profession only serves to blind his own eyes and the eyes of others. Swearing, Sabbath breaking, lewdness, gambling, theft and murder, are committed, and to them all, he is accessory. A union is formed in which Satan triumphs; by which the Holy Spirit is grieved; religion derided, and souls jeopardized.

Christ never had and never can have fellowship with Belial.

C. S.

[For the American Quarterly Temperance Magazine.]

ARTICLE V.

Delirium Tremens.

There is a popular belief, and the same prevails to some extent among medical men, that this disease is often brought on by the sudden abandonment of the use of ardent spirits. A paragraph announcing this idea to be based in error, was published in the Temperance Recorder, No. 2, vol. 2, which gave rise to some animadversion, and elicited some important facts that went to confirm the proposition of the writer.

It is true that persons attacked with delirium tremens, at the commencement of it, have often been without their accustomed allowance of alcohol for a short time, perhaps for several days, but this has been done by compulsion, and has been the *effect* of the first stage of the disease, not the *cause* of it. This stage is that of a peculiar inflammation of the stomach, or more definitely speaking, of the mucus membrane of the stomach, that renders the longer use of the alcoholic fluid for the present time impossible. The sensibility of the organ is so much increased by continued over-stimulation, that the liquor can no longer be retained, but will be thrown off by vomiting. Often the stomach is in such a state of extreme irritability that every fluid or solid substance will be rejected for many days. The appropriate remedy for this condition is absolute abstinence and quiet. It is important to forbid for a considerable time, all fluids and all food, even a teaspoonful of cold water should not be allowed, and the more perfect the abstinence the more rapid will be the recovery from this miserable condition. The subjects of delirium tremens have usually had repeated attacks of this kind previous to the development of delirium. It is when the morbid action ceases to be concentrated in the stomach, that the irritation, by a well known and established law of the animal economy, is extended to the brain, through the pneumo gastric nerve, and the origin of thought and volition becomes the seat of false, and distorted, and painful impressions of various kinds: Impressions borrowed from the abdominal viscera, sometimes from the stomach, and sometimes, no doubt, from the liver or the bowels. but always of an inflammatory character, and the result of over stimulation.

The alcoholic drink effects the brain directly as a diffusible stimulant, but the delirium in the supposed case does not depend wholly or principally on this direct effect, but is connected with a specific gastritis, or gastro enteritis, of more or less extent; this morbid condition is always manifest on examination after death.

The gastro enteritis of drunkards is in many respects analogous to that of persons suffering with dyspepsia or indigestion, and dyspeptic invalids often suffer with a sympathetic affection of the brain, under that form of monomania, called hypochondria. It is a chronic gastro enteritis, that causes this state of prolonged and extreme suffering, which to casual observation, seems to be an affection of the mind, rather than of the digestive organs. As the monomania of drunkards is more acute than that of dyspeptic invalids, so the cause on which it depends is less permanent, and it yields with great certainty, as long as it will yield at all, to abstinence alone; on the contrary the "irritable stomach" of dyspeptic invalids, is a more permanent affection, requiring longer discipline and more interference of art. The dissimilarity of these diseases no doubt depends on the specific nature of their exciting cause, but as both are confessedly obscure, we may compare them for the purpose of mutual illustration. The monomania of the drunkard is more easily cured than any form of mental alienation we have witnessed, but unfortunately the appetite that has originated in, or is associated with, the gastro enteritis of the drunkard, is more permanent and uncontrollable than the increased appetite for food that characterizes the gastro enteritis of dyspepsia, and this more permanent appetite ensures the repetition of the alcoholic poison, until the fatal termination is secured; while with the dyspeptic invalid the morbid appetite ceases with the morbid irritation on which it depends.

The object of the writer in going into these details, is to dissuade medical men and others from treating delirium tremens as a complaint of mere debility, and to combat the erroneous notion that it ever is or can be imprudent under any circumstances whatever, to abandon suddenly and at once the use of alcoholic drinks.

It is a well known effect of the long continued employment of stimulants to exalt and aggravate a morbid sensibility of the stomach; and it is not common for persons

treated by stimulants for dyspeptic complaints, to escape hypochondriasis. In as much as this monomania depends on super irritation of the gastric mucous tissue, propagating itself through the nervous relations to the brain, we consider it analogous to this form of delirium. Alcoholic over-stimulation alone produces the peculiar mental and bodily disturbance called delirium tremens.

Opium also produces a peculiar hyperchondriacism—analogueous to delirium tremens, which depends on the super irritation of the digestive nervous expansion. The desire for opium increases with the habit of using it, like the desire for alcohol, and the desire for food in persons diseased by too much stimulating diet. We intimate the remote analogy of these cases to illustrate our view of the propriety of withdrawing the hurtful cause, and waiting for the restorative efforts of nature rather than to add to the difficulty, or to attempt to evade it by the substitution of other stimuli.

In any case of delirium tremens, we think the fact of persons recovering under stimulants, anodynes and tonics, affords strong evidence that they would have recovered, and more perfectly by the unaided efforts of nature. It is all important that the millions concerned in our temperance reform should be well advised by their physicians.

Let us then at least avoid popular errors, and bring the inductions of physiology and pathology to this investigation. T.

[For the American Quarterly Temperance Magazine.]

ARTICLE VI.

The Influence of Temperance Societies.

An inspired maxim teaches us that “a tree is known by its fruits,” and common sense and experience invariably lead men to form their judgment of any enterprise by the effects it produces upon those who fall under its influence. If the influence of temperance societies be that which is asserted by their friends and advocates, *altogether good*, without any injurious tendency, it is time that a great many men in the United States were apprised of the fact, and their minds and their energies roused to action for

the advancement of the work of reform; and that they are not instructed in this matter, is not because there is any want of light or want of evidence.

One of the greatest hindrances to the rapid advancement of the objects of temperance associations, arises from the fact, that men do not examine; and they do not examine, because they have not considered, and therefore do not feel the importance of the subject. To many men it would appear, we have no doubt, absurdly extravagant, were we to assert, that there is but one interest more important in any light in which it can be viewed, than the interest of the cause of temperance; and indeed that one interest depends, to a great degree, upon the success of that cause. Nevertheless, we are prepared to make the assertion, satisfied that a full and candid examination will manifest its correctness, and evince that in making it, we “speak the words of truth and soberness.”

But that the remarks we have to make in this paper may take a definite form, we will state the following as our proposition, viz:

The influence exerted by temperance societies gives a character of vast importance to the work in which they are engaged.

The advocates of total abstinence hold it as truth that this influence is *wholly beneficial*—that no evil has come or can come from the disuse of ardent spirit as a beverage. And they hold also that no evil is like to arise from the principle of mutual association, based on the pledge of total abstinence. If our opponents assert the contrary of this, we call upon them for evidence; and we rest the cause till they produce this testimony. But as we say the influence exerted is salutary, we proceed to the illustration: And we may consider,

1. The influence of the principles of temperance associations upon the several departments of industry. Take then the department of agriculture. The mode of conducting agricultural operations ten or fifteen years since, is perfectly within our recollection, and it will be also within the recollection of our readers. Then if the farm was large, and many laborers necessary, a barrel or two, perhaps more, of ardent spirit was to be furnished and consumed. Half a pint per day for each laborer was regarded as the requisite ration, and many consumed twice

that quantity. And in many, very many cases, the consequences were just those which might have been foreseen—some of the laborers, long before the close of the day, were unfit for work, and were driven from the field, or as it is said in some parts of the country, they “took to the bush.” Here then to the farmer was a total loss for that day at least of their services; and a loss too which was most severely felt, inasmuch as his grain or grass was wasting on the ground, or perhaps spoiling from long continued rains: or, if this was not the case, the necessity of securing what was already cut, made it imperative upon the sober men to labor beyond their strength, and thus, to a degree, disqualify them for after service. We say nothing here of implements of husbandry injured or destroyed, or of waste made of the fruits of the earth, both of which would have amounted to no inconsiderable sums. But we can not avoid alluding to the injury done to the health of laboring persons in those days of temperate drinking, or in the case of those who yet continue the use of spirit when they labor. This injury, if the testimony of the most eminent physicians is to be of any weight, is very serious, and in multitudes of instances has led and will still lead to confirmed disease and an early grave.——Such then was the practice and such the consequences, before temperance associations were known. Their influence has banished ardent spirit from hundreds of thousands of farms, and with it the evils attending its use have disappeared. And if the testimony of thousands and tens of thousands is to be believed, no ill consequences have followed this change of practice. On the contrary, the benefits are uniformly acknowledged, and when the former practice is alluded to, it is with a degree of surprise that such an infatuation should ever have rested upon the minds of men. Of late years, instances have occurred where the trial has been fairly made, between a farmer furnishing ardent spirit, and one who did not furnish it. One example occurs to our mind, and may be deemed authentic, for we had the particulars from the parties themselves. We will call them farmer C. and farmer D. The quantity of ground sown was the same, and the fields lay side and side. The quality of the grain was also equal. Farmer C. employed three laborers, and himself and son, eighteen years old, made five who were

to gather the harvest. Ardent spirit was freely furnished. Farmer D. hired no help, because himself and his two sons, one eighteen and the other fourteen, felt competent to the work to be performed. No ardent spirit was used. Both commenced work the same day. The weather was unfavorable; the most so of any season for several years. D. with his sons went steadily on with their work, and housed their wheat, without having an ear damaged by the wet, or being under the necessity of unbinding and spreading a sheaf of it to dry. C. with his three hired men and his son also kept at work, but not a rain fell which did not wet the bound up grain; and as a consequence they were forced to unbind and spread it out that it might dry; and after all their care much of the wheat spoiled in the sheaf; and some of it became heated in the stack and was nearly spoiled. D. completed his harvest five days before C., and at his request went and helped complete his. From that day D. was cured of his scepticism in regard to temperance, and resolved that ardent spirit should come no more upon his farm. He is now the president of a temperance society. Though we have not been at the pains to make the calculation, yet we have no doubt that the difference of profit between two farms, one conducted with ardent spirit and the other without it, would be at least fifty per cent, perhaps more. It certainly was in the case we have mentioned.

And what is true of agriculture, is true also of manufactures. Indeed, as in many of these the operations are more complicated and of a more delicate nature, the influence of ardent spirit, if used, must be more injurious. Calculations are to be made; stock and materials are to be selected; a nice finish is to be put upon every article, that it may compete in market with the same description of goods from other countries; and all this requires an unclouded mind; free from excitement; a sound judgment and long experience. We may add to this that as one branch of a manufactory depends upon another, therefore it will be, that time lost in one department will derange another, and that in its turn another still, till the whole must stand idle, and that perhaps too at the very time the articles fabricated are in best demand at market. Now let ardent spirit be used in such a manufactory, and it is easy to see what derangement of business and loss of

property will be very likely to ensue. The following estimates have been made by one who is competent, and will show that these remarks are not merely speculative.

Let us suppose a manufacturing community of 200 persons, and the annual sales to amount to \$500,000. Now,

1. If this community consume, on an average, liquor to the cost of 10 cents per day, it will amount to \$7,300 in a year.

2. If every \$2 expended in liquor is the occasion of the loss of one day's labor to each individual, the whole number of days lost will be 3,650, which, at 50 cents per day, will be \$1,825.

3. If the loss occasioned by miscalculation, waste and bad work amounts to only five per cent on the whole amount of sales, this will be \$25,000. Sammed up, the account stands thus:

Cost of liquor,	\$7,300
Loss of time,	1,825
Miscalculations, wastes, &c. ..	25,000

\$34,125

Banish ardent spirit from this manufactory, and you benefit it, in a pecuniary point of view, exactly the above sum; that is, you add that sum to its income, to say nothing of collateral advantages, such as health, quiet, good order, &c. &c.

Such an establishment does not need the protection of government. Temperance is a sufficient protection.

Now, as the direct and positive influence of temperance societies is to banish ardent spirit from manufactories, it follows if the above remarks and estimates are true, that that influence is beneficial. Our limits will not permit us to go more into detail upon this part of the subject; and therefore we notice,

2. The influence of total abstinence upon the social character.

Daily experience tells us that many of the joys which sweeten life and smooth its asperities are derived from social intercourse. Society is composed of different relations, and each relation furnishes its own appropriate ties, and gives rise to its own peculiar streams of enjoyment. Man, an isolated being, would be wretched.—Place him in society and he will find happiness in a greater or less degree; but that happiness will depend partly upon himself and partly upon others. If he be morose, peevish, passionate, unkind, vicious, it is plain that he must not only be unhappy himself, but give uneasiness to all around him. And the more closely he is connect-

ed with any individual, and the more intimate the associations between them, the more intense is the misery occasioned. It is not to be denied that intemperance renders a man all that we have supposed; and indeed language is scarcely adequate to describe his true character. He is a complication aggregate of all that is evil, of all that is detestable. Put such a man into any of the social relations; let him be a husband or a father, a brother or a son, and what is he but a living plague, scattering tears and ruin around him? Let him but set his foot in the fairest Eden that ever bloomed, and he would convert it into a desert filled with thorns and infested with noxious reptiles and beasts of prey. We can have no need to cite any examples to illustrate our remarks, for unhappily they abound on every side. And it cannot have escaped the observation of our readers, that intemperance has the effect to debase the affections, to brutify the feelings, and to sink the man low in the scale of humanity, making him regardless alike of character, of property, of health, of solemn vows, of wife, of children, and of life itself. Now, the influence of temperance societies is to change this savage, this demi-brute, into a being capable of loving and being beloved, of enjoying and of giving enjoyment. If any one is sceptical upon this point, let him visit, as we have done, the family where the influence of temperance associations has banished inebriety and restored a husband and father almost perished, from the very jaws of destruction. Let him see the tear and hear the voice of gratitude, and witness the happiness of the parents and their little ones; and let him listen to their benedictions, and he will be sceptical no longer. But we must not forget another interesting and important effect resulting from the cause we advocate; and that is, it operates as a preventive of intemperance. Many think and say, it is praiseworthy to reform the intemperate, and for this purpose alone were temperance associations devised. We wish to correct this error, and therefore remark, that though the reformation of the intemperate is an effect of which these societies are the cause, yet it is a collateral effect. The primary object is preventive, not curative; and hence when it was first seen that drunkards were reformed by temperate men abandoning the practice of drinking temperately, it occasioned some surprise. Now,

indeed, the subject is better understood, and the *rationale* is perfectly comprehended. It is now known that moderate drinking as directly tends to drunkenness, as that any given adequate cause will produce any given effect. And this is the principle upon which every well instructed temperance society is operating. Let temperate drinking cease, and that very day an end will come to the misery and the woes occasioned by drunkenness. When the last temperate drinker shall have adopted the pledge of total abstinence, then the last drunkard will have been born. Not another one will tread the downward road. But we remark,

3. The influence of temperance societies upon our national character.

As the character of a man usually takes its stamp from the prominent actions of his life, so the character of nations often takes its impression from the conduct of individuals. Were any of our readers to go into any foreign land, and there find seven-tenths of the people practising lewdness without remorse or restraint from law or public opinion; or were they to find that brothels and bagnios, and houses of assignation, were not merely tolerated, but sanctioned and protected by law, and paying a revenue to government as an equivalent for this protection and toleration; and all this when it was asserted and proved, and manifest that physical and moral desolation were spread over the land in consequence, what, we ask, would be the opinion formed of the character of the inhabitants of that country?—If intemperance deteriorates individual character, it must *par necessitie* produce the same effect upon national character, if the number of intemperate or free drinking individuals bear any considerable proportion to the whole mass of the population. What then must be the character, in respect to spirit drinking, which the people of the United States bear in the eyes of intelligent foreigners, when there are not less than 300,000 brutified sots, 500,000 tipplers, 500,000 free drinkers, 500,000 temperate drinkers, and *one million* of makers and venders of spirit, of high or low degree; and this sanctioned and protected by law, when it is “known and approved by all men,” that not less than 60,000,000 of dollars suffices to pay the expense of the pauperism and crime flowing as the legitimate consequences of this

debauchery? What can they think and say, but just what they have thought and said, that one half of the American people were engaged in making and selling spirit, and the other half in drinking it!

Now, were the scene reversed—were the fires of every distillery in the United States forever quenched, and the streams flowing from every retailer's shop, licensed or unlicensed, dried up; were every drunkard, and tippler, and free drinker, and moderate drinker to forsake his cups; were our poor-houses, our jails, our penitentiaries, our hospitals and our asylums to become useless because there were no more victims of intemperance; in short, were the decree of perpetual and irreversible exile from America this day to go forth against ardent spirit; and were our agricultural, our mercantile and our manufacturing interests relieved from the enormous burden imposed upon them by intemperance and its kindred vices, what would be the effect upon our national character in the eyes of the men of other nations? What a sensation would the intelligence that not a spirit seller or a spirit drinker was to be found in the United States communicate to the nations of the earth! America, lonely and miserable now in many respects, would then be the loveliest land upon which the sun has ever shone; and the extent of our greatness and glory be limited only by that of our resources and means of improvement. That such a day can be ours is certain, for its full shinings depend upon the will of the people. Let them say to the surges and the billows of intemperance, "thus far shall ye come but no farther," and the work is accomplished—the race of greatness and prosperity is commenced. And that the day we speak of, will come, we have not the shadow of a doubt. We view it as certain as proof from holy writ; and we are confident that no created opposition can prevent it. Such opposition may delay, but it never can or will utterly defeat the object of temperance societies.—Every obstacle will be removed; the law of love and kindness shall overcome every enemy, and the triumph will be complete. Do any ask why we are so sanguine, and do they demand proof of our confident assertion? We answer, the struggle is between virtue and vice—holiness and sin—the powers of light, against the powers of darkness. For this reason the issue is not doubtful, but certain.

L.

[For the American Quarterly Temperance Magazine.]

ARTICLE VII.

Appeal to Inn-Keepers.

The assertion that the immediate personal interest of the manufacturers and venders of ardent spirit, requires of them a prompt and final abandonment of their respective pursuits, may to some of our readers, sound like a paradox. We make it, less with the expectation that it will in every instance be believed, than in the entire conviction of its truth. A very simple and summary course of reasoning, establishes in our minds this conviction.

The moral government of the world has for its end the happiness of men. The material universe is a manifold display of this truth. Revelation proclaims it, and whatever contravenes this design, is arrayed in opposition to the great moral governor. In vain may man hope to prosper in a course of opposition to this government, and to spread abroad misery and ruin, which shall not recoil upon his own head. Would truth come up from her well and walk abroad among us as familiarly as her pernicious rival error, we should not so often need to be reminded of these first principles of mortality, but unfortunately for us, gross darkness and ignorance often blind us to our dearest interests. How else could so many thousands have entered upon, and persisted in an occupation which brings bankruptcy, disgrace and ruin to *four-fifths* of the families who engage in it? In this we allude to the facts brought to light by those examinations the friends of temperance have instituted, to determine from experience the tendency of the manufacture and vending of ardent spirit upon those engaged in them. The results are before the public in various forms, and we earnestly desire all who are, or may be concerned, to give diligent heed to the instructive voice of experience.

It is of great importance that every man should look candidly and without prejudice at both sides of every question which is deeply interesting to the public.

In February, 1832, the Executive Committee of the Temperance Society of the State of New-York, issued a circular "To inn-keepers, and to all the friends of temperance, who travel either by public or private conveyances."

This circular stated in substance, that travellers now enjoyed many privileges in public houses, for which they paid nothing. That landlords, according to the present usages of the country, could receive no profit from a large portion of travellers, except through their bars. That it is often the case, that a liberal traveller who does not desire ardent spirits, is induced to drink for the purpose merely of remunerating the inn-keeper for his accommodations. The circular proposed a remedy for this obvious evil. It recommended as an act of common justice (and such it is,) on the part of the traveller, who enjoys the privileges of the house, that he should pay what the glass of liquor would cost; and to the tavern-keeper, that he should receive without hesitation, what in some form or another was his due. It stated, that such a usage, would be profitable to the landlord, and certainly favorable to the cause of temperance.

It is now notorious, that these suggestions, excellent as they were, though they have no doubt proved useful, have in the main, failed. The reason seems plain. The public were called upon at their option to *give*, when the landlords should have been prompted to demand as a *right*. A benevolence too often comes slowly; a tax must be paid of course; though we now and then see an individual going quietly up to the bar and laying down his sixpence or shilling, as an honest compensation for the hospitality of the house, still the great multitude come and go as they did before; they rush out of the stage coaches, they fill the rooms, they huddle about the stoves, they get shelter and warmth, and they depart without even the cold comfort to the man of the house, of thanks for what they have received. Some, no doubt, take at the bar what they are far better without, from the motive mentioned in the circular; that is, they are ashamed to partake of these comforts without a fair compensation being paid for them: And well may all men be ashamed, for this is not even common honesty. Such men may be friends of temperance, but there are other virtues which they leave out of the calculation, altogether. It cannot be expected that we can have the hearty co-operation of the tavern-keepers, as long as this meanness and injustice on the part of the public towards them, is practised. They pay for their licenses, they occupy expensive houses, they

furnish beds, bedding, stables, rooms and fires, and from a considerable portion of travellers they do not receive a sixpence. We hear men boast, that they travelled two or three hundred miles, perhaps from Buffalo to Albany, in a stage coach, and that not a single sixpence was spent for liquor; and pray how many sixpences were paid for good rousing fires, without which, if a man was compelled to ride all day, he might perish. In this state of things the friends of temperance call upon the tavern-keepers to give up their bars, to join the temperance societies, and to show themselves real friends to the great cause of temperance. But this will not answer; if the public will have right done, they must do right. If a great and good thing is to be carried through in this cause of temperance, there must be thorough work, there must be no mincing of the matter. Meetings, speeches, resolutions and sermons, are not worth half as much as noble examples, which show that if a man calls upon his neighbor to make a sacrifice, he is willing to be first in the cause.

The plan proposed by the committee having in a great measure failed, the question now arises, what other expedient can be devised to accomplish the object in view, at the same time doing justice to the tavern-keepers; thus enlisting their exertions thoroughly in the cause we have at heart. No men can do it more service directly and indirectly. Their numbers are great and increasing; many have influence and good character. Their houses and their groceries are the resorts of all the melancholy victims of the unhappy appetite for spirituous liquors; whatever course therefore they may pursue, will be of great importance.

What then is to be done? The tavern-keepers must insist upon an indemnity for the sacrifice which they now make, must demand it from travellers as their right, and not receive it as a gratuity to be withheld or yielded at the pleasure of the giver.

The plan is this. The tavern-keepers on the roads will put up a placard in their bar-rooms and other conspicuous parts of the house, to this effect: "Travellers who frequent this house, and who do not take any refreshments, will pay at the bar three cents; and those who choose the accommodation of a less public room, and take

no refreshment, will pay at the bar six cents; and private parties in the same proportion.”*

First, the regulation is confined to travellers as it should be. *Second*, no demand is made of those who take any refreshment, for these pay for their accommodations in another way. *Third*, three cents is the usual charge for a glass of spirits, and it is the least sum that any man would think reasonable, when he comes to consider the matter dispassionately. *Fourth*, six cents is a moderate compensation to those who can afford to pay for the cleanliness, retirement, and other comforts of a parlor or private room.

Now let us see how this will work in practice, and upon what reason it stands. In the greater part of the northern and middle states, there are seven or eight months in the year, when fires are indispensable to the traveller. At such times, if he enters the inn, as he must, and avails himself of its comforts, he receives something for which he ought to pay. It is not ardent spirit, it is something better; it is the genial and enduring warmth of a good fire. This makes him a debtor, and the landlord his creditor, and there is just as much propriety in charging three cents or six cents for warming the man, as a larger sum for providing his breakfast, or dinner. Indeed to many, the fire is by far the most important of the two. To dispense with a breakfast is but fasting a few hours, but to travel all day, or the half of it, without warming, would be to many a loss of health or life. In the cold seasons therefore, when travellers resort of course to the house, the simple suggestion of the propriety of some compensation, seems enough of itself. In the summer season, when they have no occasion for any accommodation in the house, and receive nothing there, there can be no reason why they should pay any thing. It will be found after the ice is broken, and the practice of paying is established, that all minor matters will regulate themselves.

It is not easy to see what objections the tavern-keepers can make to this plan. It is certainly more honorable to earn an honest living by keeping a good house, with good fires, than by doling out, glass by glass, slow poison to the wretched victims of an odious vice. To those who

* It is not intended to include women and children.

are often brought to this pass, by disease, by poverty, by melancholy, by the pangs and miseries so often mixed in the cup of life; to those young and unthinking people, whose arms are as yet strong, whose eyes are bright, and whose cheeks are flushed with health and happiness, any thing would seem to be better than such an unhappy employment, since now that we have got to understand its fatal tendency. Thus far the reproach of intemperance falls upon the nation, and it would be the grossest injustice to endeavor to fix it upon the tavern-keepers alone.

If the tavern-keepers cannot object to this plan, the friends of temperance cannot. Their consistency must be tried in this matter; it will not do to run one way and look another. If they will consent to be sheltered and warmed, and receive the accommodations of an inn without pay, they are not honest men; and if they are not willing to pay now and then a few cents or sixpences to advance the cause of temperance, then they had better take their names from the list of subscribers to the societies at once, if they be members, and if not, cease to claim the honor of being friends to temperance in any way.

This plan, or perhaps some modification of it, needs no other support to ensure it success, than that of a few of the tavern-keepers themselves, in the outset. But the question is, who will begin, who will risk his popularity, who will sacrifice his business? No man need fear for his popularity, or his business. The public will see to that; the public will take care of him. Whether men do, or do not belong to temperate societies, all reasonable men see clearly the interests of the community, they are therefore heartily enlisted in the cause of temperance. It is the cause of reason, of humanity, of patriotism. The wealth of the country is involved in it; the security of property depends upon it; the great interests of the poor cannot be maintained without it. There must therefore be no faltering or hesitation on any side. What is left to be done, must be done. It is the cause of the nation, not of any sect or party; not of any band of enthusiasts. Such may be found engaged in this, as in every good cause. But to call the nation a band of fanatics would be ridiculous.

The idea proposed, has been purposely kept distinct from every other: at the same time, it would be easy to

make various suggestions in relation to the regulation of taverns, at once important to them, and to the cause of temperance. The tavern-keepers cannot look upon this subject in all respects as we do, but they must be reasonable, and we must be reasonable; so all men who mean to consult their true interests, must consider "the signs of the times." It will be found generally, that where established habits and modes of thinking and acting are to be overcome, that it must be done by slow degrees: for man cannot be expected in the twinkling of an eye, as by a new revelation, to look upon that as a vice, to which a whole nation has been addicted. And this will teach a lesson of moderation to the friends of temperance, who will find their cause, as every good one must do, to prosper more, under the influence of argument, of gentle persuasion, of patient reasoning with opposers, than by violent rebuke, reproach, denunciation, or attempt at coercion of any kind.

We now once more appeal to the patriotism, to the conscience, to the sense of propriety of the great community of tavern-keepers in the country; they are a public by themselves; they are a large and influential body. If a better plan than the one proposed, can be thought of, or any judicious modification of it, so much the better. Of one thing, they may be assured, that the vicious part of no business can prosper in the long run: it may for a while, and with a few, but these are exceptions. The tavern-keepers have the same interest, that all men have, in getting rid of that part of their trade, which tends to the injury of their fellow men. Not as to *one alone*, but as to *every mode of advancing the cause of temperance*, the country will look for the cordial co-operation among the inn-keepers of all "good and true men." In one way or another, that cause must and will prevail. If the tavern-keepers lose one source of profit, let them look out for others. Ingenuity will find them, and some might be suggested now, but that would lead too far from the subject in hand.

T. S.

ARTICLE VIII.

Enquiry into the Effects of Ardent Spirit upon the human constitution in health and disease.

BY A. W. IVES, M. D.

The subject of this enquiry embraces two leading questions:

1. Does distilled spirit, under any circumstances, give strength and vigor to the healthy constitution; and is it useful in defending it against disease?

2. Is distilled spirit ever indispensably necessary to the most successful treatment of disease?

In discussing the first of these questions, my remarks will be confined to the influence of ardent spirit upon the constitution, in some extraordinary circumstances in which it has been thought to be particularly needful; for, if it can be shown that in these cases it is unnecessary and even injurious, it may very safely be abandoned as an article which, in health, is altogether useless. So many physicians, both individually and collectively, have decided that every species of ardent spirit, when taken as a common beverage, is not only useless but positively hurtful; and their opinion has been confirmed by such a multitude of facts, that this question may be considered as fairly and forever settled. If there are those who still continue the daily use of this poison, it must be because they will not examine the testimony which has already been exhibited, or because the judgment is kept in subjection by the power of appetite. Every one knows that when thirsty, he wants water and nothing else. Even those who are most fond of grog, do not drink it till they have first quenched their thirst with water. A certain quantity of drink is as essential to the sustenance of life as food is; and although by drinking porter, cider, tea, coffee, or brandy and water, pure water may be dispensed with, it is only because these all contain a sufficient quantity of water to supply the wants of the system. Whatever is added to the water does no good. The additional ingredients are to drink, what condiments are to food. Stimulating spices may render meats more palatable without making them more nourishing.

But there are cases in which ardent spirit is recommended with seeming plausibility.

1. Does it not serve to increase the strength and activity of the laboring man, and enable him the better to endure severe and protracted exertion?

2. Does it not enable the human constitution to resist the extremes of atmospheric temperature?

3. Is it not necessary to correct or counteract the effects of impure water?

4. Is it not necessary to the preservation of the health of those who have been accustomed to the long continued or excessive use of it?

It may perhaps be thought, that at the present day, the foregoing questions will hardly find an advocate, and that it is unprofitable to discuss points so generally conceded. Would that it were so; but the truth is, they have their supporters, and that too, I am sorry to say, among those of no mean pretensions in my own profession. Before the cholera invaded our country, it was generally supposed, particularly among physicians, that ardent spirit was not necessary nor useful to preserve the system against the attack of epidemic diseases; but no sooner did that fatal disorder appear, than there were some physicians, respectable for their learning and talents, who zealously recommended brandy as a preventive and cure; and though a hundred to one of the medical profession, who to say the least were of equal respectability, denounced the doctrine as mischievous. Their voices were not heard by the multitude, who *wished* not to hear, because they liked the remedy. It was a time of fearful apprehension, and if brandy did not ward off disease, it increased their courage, and made them reckless of its consequences. The effect of this practice in that epidemic was indeed so pernicious, that excepting among the lowest and most ignorant portions of the community, neither fallacious arguments nor depraved appetite, could long conceal the truth. Disease and death followed so uniformly, and so quickly, the use of brandy, rum, or whiskey, that even those who had recommended them, were speedily compelled not only to acknowledge them to be the most common and unquestionable predisposing and exciting causes of the disease, but that they were seldom and but sparingly admissible in the treatment of it.

But this may not always be so; another epidemic may appear, in which ardent spirit may be equally, but not so obviously injurious as it was in cholera. It is important, therefore, that questions like these should be settled upon general principles, which will be found applicable to all diseases, at all times, and in all circumstances. There are two reasons for this, peculiar to the subject in question. In the first place, it is apprehended by many, that the friends of the temperance cause are in danger of carrying their notions too far; and secondly, such has been the delusive effect of the universal and long continued use of strong drink upon public sentiment, that there is an unconscious bias in favor of it; or to say the least, its evil consequences have been so insidious and so general, that they have not been, nor are they now properly appreciated. It would be an easy matter to compile a volume in citing testimony to establish the negative of the foregoing questions from authors the most respectable and practical; but my design is not so much to collect the opinions of medical men, as to show in a plain and popular manner the mode in which distilled spirit operates upon the human system, that those not belonging to the profession may themselves judge whether the influence of intoxicating liquors must be good or bad. The question is often asked, why is it that an opinion generally prevails, that ardent spirit possesses power to ward off disease, to resist heat and cold, and to give strength and vigor to the human constitution? Has the impression originated solely in the love of intoxicating liquors? And is the opinion destitute even of an imaginary foundation? Not so: there is that in the experience of every one, who has been accustomed to drink grog, that will contradict these assertions. He cannot be argued out of his senses—he cannot be made to believe that he has not felt stronger and better after moderate drinking, and that he has not felt less inconvenience from the cold, and less oppression from the heat: and this is enough to lead him to think that after all it may be that an article, possessing great virtue, is in danger of being abandoned, because it has been much abused. Impressions like these, deserve consideration. If there be any plausible argument in favor of an acknowledged evil, there is no reason why it should not be honestly examined. And certainly, expe-

diency does not require the least concealment of truth on the subject of temperance; on the contrary, it has more danger to apprehend in this respect, from its ultra defenders, than from its enemies. It is granted then, that there is a specious excitement temporarily produced by distilled liquor, calculated to lead an honest and sober mind, not acquainted with the ultimate results of stimulants upon animal life, to believe that they may sometimes be useful in preserving health, and therefore, that if they could be safely employed, they might be employed advantageously.

In answering the questions already propounded, I shall attempt to show by familiar illustrations, that this apparent effect of spirit is deceptive, and that its real permanent influence upon the strength and health of the system, is always positively injurious.

1. Does not ardent spirit serve to increase the strength and activity of the laboring man, and enable him the better to endure severe and protracted exertion?

He who is in perfect health, can endure all the hardships and fatigue that his physical constitution is capable of; and the natural and only means necessary to promote the highest health in every condition of life, are a proper quantity of animal and vegetable food, with water to drink, and a due proportion alternately of exercise and rest. If we add to these the auxiliaries of suitable clothing, cleanliness and cheerfulness of mind, nothing can better the condition of the laboring man; nay, all the artificial means that were ever used to improve it, serve but to weaken and injure him. But the question may be asked, can nothing be given to strengthen one enfeebled by disease, or to excite one who is languid from exhaustion? Undoubtedly there can be; but there is an error in supposing that medical agents affect the system alike in health and disease. The same medicine that will make a sick man well, will make a well man sick; and that which will operate as a cordial upon him who is enfeebled by disease, will, by producing indirect debility, enervate the man of athletic health. Who does not know that the most healthy food, such as beef, butter and bread, will greatly aggravate a fever? Nor is alcohol, which is a most active medicine, better fitted to improve the condition of the system in health, than nutritious food is to

cure it of an acute disease. The atmosphere we breathe is composed of various ingredients; but oxygen is the one on which its life-giving power depends, for it is that which supports respiration and combustion: Now, if the proportion of oxygen be increased or diminished, the atmosphere is unfitted to support steady combustion or healthy respiration; and if this essential ingredient be in excess, it is as fatally injurious as if it be wanting. This will illustrate the effect of artificial excitement upon the human body. To attempt to make a well man better, will be to make him worse.

Again: Every principle in physiology, or the science of life, goes to show that the sudden and extraordinary excitement of the whole or any part of the animal system, is as certainly followed by a corresponding debility, as darkness follows the absence of light. It may be that a man under the immediate excitement of a stimulating draught, can exert greater strength than he can without it; but it is like the strength of a maniac. The exertion can only be made for a short time, and it must be succeeded by great weakness;—even while it is continued it is erratic and uncontrollable, and likely to be productive of more hurt than good. Such an excitement may be compared to a sudden and powerful gale of wind upon a ship at sea; sometimes it drives her with great rapidity on her course, without manifest injury; sometimes she becomes unmanageable, and is driven in an adverse direction; frequently she is unable to withstand the violence of the gale; her rigging is shattered, her helm is lost, and she founders in the midst of her voyage: But the effect at best is, that she sustains so much harm by the irregular and excessive action produced by the storm, that she will soon want overhauling.

But the question is asked, if the strength and activity of the body may be increased by ardent spirit for a given length of time, why not repeat the stimulant, and thereby perpetuate the excitement and preternatural strength? There is nothing in dead matter by which the principle involved in this question can be illustrated: Nothing to show the waste of life caused by excessive excitement, or the derangement that one part of the system suffers from sympathy with another part; nothing with which to compare the unnatural and unhealthy appetite thus

formed; and more than all, nothing to show the three-fold injury which sooner or later results inevitably to the physical, intellectual and moral man. These effects of ardent spirit in destroying the natural vigor and undermining the health of the system, are not often *immediately* apparent; and they are greatly diversified according to the constitution and condition of the victim, and the quantity of the poison he takes. But the tendency is, in every case, the same; evil consequences are as inseparable from the habitual use of distilled spirit, as cause and effect. It is inconsistent with the laws of life that it should be otherwise. The heart and blood vessels that have been quickened to unnatural action by deleterious stimulants, will become enfeebled, and their motions languid or irregular. The muscles which by the same means have been goaded to violent exertion, will soon begin to tremble. The brain and nerves, on which depend the healthy action of all the other parts of the system, as well as of the functions of sensation and thought, after having been repeatedly tortured to phrenzy by a virulent poison, will finally loose their susceptibility to the bland stimulants that nature designed for them, and instead of exercising an intelligent and healthful control over the whole intellectual and physical man, their motions will become irritable and their functions unhealthy. In this state, their morbid influence upon the blood vessels increases *their* derangement; and now, the combined action of all these organs, the brain and the heart, with their appendages, soon destroys the delicate organization of the liver, the stomach or the lungs; and thus a reciprocity of injury is commenced between all the vital functions of the body; and though sometimes one organ is first destroyed, and sometimes another, the result is in all cases premature death. Thousands annually thus fall victims to ardent spirit, who themselves never suspect the cause of their disease, but on the contrary, imagine it beneficial to their health.

It matters not whether they be eaten up by cancer, or burnt up by fever, or drowned by dropsy, or suffocated by asthma, or strangled by apoplexy, or wasted by consumption or dyspepsia, the voracious enemy is in every case equally sure of his prey. And in the process of the ruin, it is astonishing how insidiously the mischief is

carried on. Every one knows something of the unconscious growth of the appetite of intemperance, and of its unconscionable dominion when once formed. Those who have not felt them, have seen how the ravages of strong drink upon the health, are equally sure, insidious and powerful. Many a person, naturally predisposed to consumption, has kept alive for years its secret fire, by moderately indulging in the use of wine or spirituous liquor, till suddenly taking cold, or being exposed to some other perhaps unavoidable exciting cause, the inflammation has burst forth with fatal violence. He may not have known that he was nourishing the malady that would destroy him, but every physician knows that cases like these are frequent, and that if instead of heating the system by stimulating it, it were kept tranquil by abstinence, the incipient disease might be entirely extinguished.*

But while physicians are in duty bound to testify to the positive influence of ardent spirit in enfeebling the human system, and predisposing it to disease, fortunately for the cause of temperance, there are other witnesses, and a better species of testimony, to prove that no stimulating drinks are necessary to increase and sustain the vigor of the laboring man. The five thousand laborers who use no spirit, now at work upon the canals and railroads in various sections of the country; and the five thousand seamen who navigate our ships in all weathers, and in all climates, without spirit; and the ten thousand manufacturers that are laboring, many of them exposed to the most intense heat, without spirit; and the fifty thousand farmers who are cultivating their land without spirit, can all testify with the boldness and confidence which truth and soberness inspire, that they have made the experiment, that they have performed their labor,

* I will here mention an important principle in the animal economy, which should never be forgotten, nor disregarded. As a general rule, those who have naturally the strongest desire for stimulants and narcotics, are most susceptible to injury from them. The man of sanguine temperament, whose sensibility is acute, and whose passions are strong, has almost always an appetite for stimulants; but his whole nature is combustible, and he is much more liable to injury from indulgence, than a person of phlegmatic temperament. So with those of a nervous temperament, they are generally fond of tobacco, tea and coffee, and quickly feel their delightful, soothing effects, but just in proportion to their susceptibility to enjoyment from them, is their liability to be injured by them.

most of them, in former years, *with the use* of spirit, and that they have now learned to work *without it*; and their united testimony is, that without spirit, they can do more work, they get better wages, they can more readily obtain employment, they enjoy better health, they lay up more money, and they live more peaceably and happily with one another, with their employers, and with their families. It is demonstrable, therefore, that the *physical* effect of ardent spirit upon persons in health, is as far from being beneficial, as its *moral* effects; and there is, in fact, as much reason for taking an intoxicating draught to improve the morals, as there is to give vigor and activity to the body. Its tendency in both cases is directly and positively injurious.

2. Does not ardent spirit enable the constitution to resist the extremes of atmospheric temperature?

After all that has been said and written to establish the negative of this question, the opinion still exists to a considerable extent among the laboring classes of the community, that distilled spirits are indispensably necessary to enable them to resist the extremes of heat and cold. There is undoubtedly a plausible reason for this opinion, as will be made to appear by examining the *principle* in living bodies, which naturally resists the power of these agents, and the mode in which alcoholic spirit acts upon this principle. The first question to be considered is, why is it that the same remedy is supposed to be alike efficacious in these two extreme conditions of the system? Secondly: Physicians say ardent spirit is hurtful in both cases; and is not their objection as paradoxical as the opposite sentiment, that in both cases they are useful?—Thirdly: If stimulating drinks are injurious in either case, may they not, after all, be useful in the other?

An easy explanation will be found of these apparent difficulties, if it be understood that the *vitality, or life* of the body, naturally preserves it against the destructive influence of both cold and heat. The *living* body, for instance, may be exposed without injury to an intensity of cold, that would quickly freeze a *dead* body; and in like manner it may be subjected to heat, without injury, powerful enough to decompose dead animal matter almost instantly. Persons have gone into heated ovens hot enough to cook any kind of meat, without sustaining much incon-

venience. Now, when stimulating liquors are taken into the stomach; their *immediate* effect is to excite the nerves, and the heart and arteries, and to quicken the powers of life, and thereby to increase for a moment its resistance to heat and cold, just as bodily strength is momentarily increased by the same means. But, let it be remembered, just in proportion to the artificial excitement thus produced, will be the diminution of the powers of life that will quickly succeed, and the excitement cannot be long continued by a repetition of the stimulus.

The quantity of the stimulus may indeed be increased, but the vigor of the system will be proportionately impaired by each succeeding draught, till that inherent vital energy, which naturally exerts a guardianship over the system, and protects it against harm from heat and cold, will be quite destroyed, and life will be thus prematurely extinguished. This view of the subject is not visionary; it is a plain statement of a well settled physiological fact, and the influence of ardent spirit in thus wasting the principle that resists heat and cold, is acknowledged by every scientific writer, by every observing traveller, and by as many others as have carefully watched it upon their own persons. The experiment has been made upon a large scale, both in northern and southern climates, by the armies of France and Great Britain, and on board of ships at sea; and even in our own country at this day, facts are constantly accumulating to corroborate the truth of the position. It has been stated by the mail contractors, that during the severe cold weather of the two last winters, the stage drivers who drank no spirit, suffered less from the cold than those who drank it; and on the other hand, the engineers on board some of our largest steamboats have for years performed their labor comfortably, without spirit, while others who used it, have been exhausted by the oppressive heat. And it is a remarkable fact, that among the multitude of laboring men throughout the country, who have abandoned the use of spirit, I have never heard of one instance of recantation from the belief of the person, that he was better able to endure the toil of labor and the severity of the weather without spirit, than with it. I verily believe, that all things equal, a man who drinks no spirit, may endure without inconvenience, an intensity of heat or cold that would destroy

the life of one who was an habitual drinker. Nutritious food and drink prepare the body to resist these agents, but stimulants are like straw upon the fire, they give one flash of light and heat, and then leave the system darker and colder. I might here add the testimony of Drs. Bell, Mosely, Johnson, and of all the ablest and most experienced physicians who have written upon the influence of hot climates upon health; and of travellers and navigators in every variety of climate, to confirm the truth that ardent spirit is always hurtful to the constitution in southern and northern latitudes.

3. Is not ardent spirit necessary to correct or counteract the effects of impure water?

It is a popular notion, that persons who come to the city of New-York, or who visit other places where there is hard or impure water, should mix brandy or some other kind of ardent spirit with it in order to prevent its operation upon the bowels. There is a very obvious error connected with this sentiment. There is no question but what impure water frequently causes temporary diarrhœa in persons not accustomed to use it: But what are the qualities of the water that make it to operate upon the bowels, and what properties are there in ardent spirit to neutralize or correct them? The ingredients which render the water impure, are, for the most part, what are called neutral salts; that is, salt, lime, soda and potash, in various combinations; but not one of these is neutralized by ardent spirit. Will brandy and water hinder or lessen the operation of a dose of salts? Certainly not; and I have yet to learn that there is any better reason for using it to prevent or correct the effects of bad water, than that it improves the taste to those who love grog, and forms a reasonable pretext for their drinking it. I will not say that diarrhœa caused by drinking bad water, may not sometimes be checked by the brandy, as it doubtless is when it proceeds from other causes; but in either case it is always an uncertain, and often a dangerous remedy: And he who regards the preservation of his health will find it safer to try other correctives; and if they are unsuccessful, to apply to a physician, rather than to hazard the consequences of taking ardent spirit: For, to say nothing of the vicious appetite that is thus very often contracted, there is imminent dan-

ger that while the stimulus suspends or smothers the action of the disease, it is only to give to it fresh vigor, and to prepare it to return with uncontrollable violence.— There can be no reasonable apology for drinking spirit to correct the effects of bad water. The pretended antidote is incomparably worse than the poison: And in case there were no alternative, it would be far better to take the water in its worst state, without the brandy, rather than with it. But after all there is seldom a necessity for adopting the lesser evil, certainly never in the city of New-York. Here it is always cheaper to get good water than to get grog. In the country, rain water may be procured with but little trouble; or spring or river water in the summer, and ice or snow water in winter. If none of these can be obtained, the common water may be rendered quite harmless by boiling it for a length of time, and then permitting it to cool. If persons are permanently settled where the water is bad, they may easily purify it by filtering it through alternate layers of sand and charcoal. And if it be desirable to render it more palatable when obtained or prepared by the foregoing means, mix with it milk, sugar, molasses, burnt bread, coffee, tea, or a mild vegetable bitter, such as the hop or chamomile. If there are objections to any or all of these, I can confidently say, that so far as they have an influence upon the health, they are any of them far less objectionable than ardent spirit.

4. Is ardent spirit necessary to preserve the health of those who have been accustomed to the long continued or excessive use of it?

Such was formerly the opinion of the best physicians, and it still prevails to a considerable extent among those who have not been recently better informed on the subject. Nothing is more important than that this erroneous sentiment should be corrected, for it appears to be the last desire and the last hope of the great patron of intemperance for destroying his victim. The *gradual disuse* of intoxicating liquors is never any thing better than drunkenness perpetuated; and it would be but a practical view of the subject soberly to consider whether it be better to die drunk or sober: For it is, as Dr. Johnson remarks, “a question of a day or an hour, not of life and death.” If, therefore, there are those who have used

ardent spirit till they are afraid that to abandon it totally and at once will be fatal to them, they ought to be made fully acquainted with the alternative left to them. A pretty extensive practice in a large city for nearly twenty years, with the additional information derived from the hospital, alms-house, and other institutions where great numbers of intemperate persons are found, enables me to speak with some confidence on the subject in question. From my own observation, I do not at present remember but one case of delirium tremens that was known or supposed to be owing solely to the sudden abstraction of ardent spirit; and not one case of death produced by it. On the other hand I can confidently affirm, that I have never known an instance of an inebriate being reclaimed by the gradual abandonment of strong liquor. I have seen many cases of delirium tremens, and many where the disease came on after the use of intoxicating liquor was suspended; but there have been a combination of causes which, to say the least, gave to abstinence but an inferior agency in producing the disease. Those who still contend that suddenly leaving off intoxicating drinks is productive of great mischief, cannot support their position without assuming two or three points in the controversy that sound logic can never grant.

In the first place the delirium or sickness which follows the abandonment of ardent spirit is, as a matter of course, supposed to be the effect of it, when to say the most the abstinence is but one among a number of causes. This may be illustrated by stating a very common case. A drunken man is brought to the hospital with a fractured limb. The treatment of the accident requires that he should be strictly abstemious. In two or three days he is attacked with delirium tremens, and perhaps dies; and his disease and death are attributed to his suddenly leaving off his accustomed stimulus. But there were causes enough to explain the phenomenon without this. The man's whole system had been suffering long continued and severe injury by intemperate drinking. His nervous system had become morbidly irritable so that he could not sleep, his frame trembled, his appetite was impaired, and he was already on the confines of disease. At this juncture he received the injury; and was not the shock which the body sustained in the fracture of the

limb, and the irritative fever that followed, sufficient cause to upset his enfeebled and shattered constitution? And what is the evidence that the want of ardent spirit cooperated to produce the mischief? If it be given to him after the disease comes on, it does not often relieve, but most commonly aggravates it. It was the spirit that *caused* the disease, not the want of it. Again, it is taken for granted that alcoholic liquors cannot be left off with impunity, because they are the only stimulants that will keep up the remnant of nervous energy that remains: But this is not the fact; there are numerous tonics, stimulants and bitters, that may be used as substitutes for ardent spirit, in case articles like these should be needful, unless the physician be straightened by the patient's appetite.

But after all, what is the alternative proposed? Is it safe, is it practicable? It is neither: It is not safe, because it positively increases the evil which it is designed to remedy, and serves only to lure the victim on to inevitable ruin; and I believe it to be impracticable, because as I have already stated, I never saw a drunkard gradually and perfectly reformed. Indulgence always increases desire, and there is no more possibility of thus gradually assuaging the thirst of intemperance, than there is of appeasing the voracious cravings of a wolf by gradually starving him. I know not how an experienced and unprejudiced physician can conscientiously give any other advice to the lover of ardent spirit, than that it is always and at all times safe to abandon the use of it entirely, and forever; and that it is always, and in all circumstances, imminently dangerous to continue it. I will conclude the consideration of this question, by introducing a single item of testimony, but which to me seems most conclusive in favor of my position: It is the facts derived from prisons and penitentiaries. It is stated by the indefatigable secretary of the Prison Discipline Society, than whom no man living is better informed on the subject, "that intemperance directly or indirectly furnishes a great proportion of the subjects for houses of correction and prisons. Now it is well known, that since the recent organization of prisons, no convict is permitted to drink any kind of stimulating liquor. And what has been the result of this extensive and sudden exclusion? From the Maine prison, it is reported that the health of the prisoners is remarka-

ble, not one having died from a natural cause since the prison was organized," (about three years.) "An important experiment has been made in this prison, of the effect on health, of cutting off habitual drunkards at once from the use of spirituous liquors in every form, and confining them to cold water. It has been found invariably beneficial. They soon renewed their youth, and a more hale, healthy, muscular body of men cannot be found in prison, or out of prison, than the cold water convicts in the quarry of the Maine prison. It is an experiment, also, to show that hard labor can be performed on good food and cold water. As evidence of this, it is only necessary to see these men handle rocks." From the state prison in New-Hampshire, it is reported that "the same valuable experiment has been made, as in Maine, concerning the effect of cutting off drunkards from the use of ardent spirit, and with the same results." In the report from the Vermont prison, it is also stated that "the same valuable experiment has been made in Vermont, as in New-Hampshire and Maine, of the effect of cutting off habitual drunkards from the use of ardent spirit, and with the same delightful results with regard to health. The subjects of such treatment, renew their health directly." In the prison at Sing-Sing, in this state, this truth is confirmed by a still more extensive experiment. The keeper says, "the men neither suffer nor die from abstinence, though they have been formerly intemperate; nor is there any want of ability to work hard all the time, on wholesome food and good water." And finally from the Auburn prison, where there are on an average not less than four hundred and fifty convicts, Mr. Powers, the keeper, reports that they are strictly prohibited the use of ardent spirit and tobacco, except as medicine; and contrary to a very common but fallacious notion that the confirmed drunkard cannot break off at once from the use of spirit without danger to his health, it has been found invariably that the most besotted drunkards have never suffered in their health from that cause, but almost as uniformly their health has been improved. The account given by Dr. Woodward, of the experiment in the state prison of Connecticut, shows the same salutary results. [See Second Annual Report of the Prison Discipline Society, 1827.] I will only add, that I am in possession of no information from any source, to weaken the testimony that is here adduced.

I hope to extend the enquiry into the effect of ardent spirit upon the human constitution in disease, in the next number of the Magazine.

[For the American Quarterly Temperance Magazine.]

ARTICLE IX.

Review of the First Annual Report of the Maine Temperance Society, presented by the Corresponding Secretary, January 23, 1833. 8vo. pp. 96.

This pamphlet resembles one of those delineations in modern engineering, by which military men record and communicate to each other the minute particulars of the form of surface, depth of water and the like, in any region surveyed. Though the *first* yearly report from the state society of Maine, it comes forth, like Minerva from the head of Jove, adult and in panoply, so replete with facts and arguments, that almost any page of it, if attentively pondered, might suffice to convince any candid and benevolent man that he is imperatively called upon, without loss of time, to give his name and influence to some well organized and active temperance society.

These societies, as well as other things human, have their various stages of progress, their infancy, their adolescence, their manhood, and (would it were not so,) their decline. Each has its own individual character, derived from peculiarity of organization or materials; and some, doubtless much sooner than others, incur the sentence of condemnation for lukewarmness and inefficiency.

It is worthy of remark, that the Maine report has been elaborated and published by a single individual, on his own responsibility, in no adequate degree sustained by the society in whose name he labors, and as we should apprehend, without the possibility of direct pecuniary indemnification. This feature of disinterestedness should be rendered conspicuous in the labors and efforts of all the friends of the cause, whether as independent individuals, or as societies. It must be made manifest, that the temperance association seeks not its own wealth or aggrandizement; its influence should be purely moral, such alone

as may avail to deter men from all compromise with "intemperate appetites and habits."

Of human institutions, even those originating in the purest benevolence, the bane, we are often told, has been *prosperity*, laying the foundation of power, and leading through abused power to arrogance, luxury, enervation, ruin and contempt: Such has been, and such will be the order of things. The people of the United States, look with jealousy on all combinations tending to the concentration of power and influence, and we trust they will continue to watch the temperance societies with sufficient vigilance to save those useful institutions from any chance of ruin, through too much financial prosperity. The plan of association, as far as yet tested, tends manifestly to the *diffusion*, and not the *concentration* of power. It may be regarded as an equalization of moral strength, giving the weak man, for the purposes of self preservation, and individual aggrandizement, all the strength of his more powerful neighbor: it erects a bridge across those quicksands, where millions have perished, where millions will yet sink if they refuse to follow the path of safety. The temperance society is the offspring of our free and popular form of government; its tendency is to confirm and perpetuate our political institutions, by fixing a love and reverence for the principle of self-government, deep in the hearts of all. It is a plant that will never flourish under the shade of an autocratic or monarchic throne. Technically and essentially free must be the people, who in any age, can thus unite in phalanx, and stand firm for the resistance of a treacherous and insidious enemy.

Having entire confidence in the correctness of this view of the subject, and believing that the people in organizing these associations, do not even *delegate* a particle of their justly valued power, we become anxious to see them moving forward into the arena as living entities; not remaining aloof as too many of them now do, with no other existence than that derived from an occasional newspaper notice: mere ocular deceptions, vanishing as we approach them. We profess to believe that the plan destined to accomplish the moral renovation of the world, has been discovered: the machinery erected, but we suffer it to remain inactive by withholding the requisite pecuniary means. The state of Maine, which according to this re-

port, has a direct income from the temperance society of 863,000 dollars per year, leaves it to the enterprise and benevolence of a single citizen, to collect, digest and lay before the world the account of this wonderful change, and the means used for the attainment of so much prosperity. She has also, we believe, one temperance paper, receiving a patronage by no means as extensive as it deserves. - This state of things in one sense of the words, is not strange, for it is nearly universal, but to an intelligent and reflecting man it would certainly appear preposterous and absurd in the extreme. Men of large estates will not give a pittance of their income to sustain and promote that which enhances the value of all their possessions in a degree hitherto unexampled; parents will not contribute a cent to an enterprise which promises to remove forever from the paths of the young, one of the most dangerous and fatal temptations; even the conscience stricken and despairing inebriates themselves, will not part with a small dividend of their remaining means for the promotion of that system of remedial measures, which in the last year alone, has cured and saved no less than five hundred and forty of their miserable number. Many will not hear, or hearing, will not regard the voice of wisdom in this matter. How small a portion of the energies of the press are made to bear upon the alarming evil of intemperance, that bane of domestic happiness, that ungrateful treason against the commonwealth, which even in these days of boasted reformation, still

“ Like an old and eating sore,
Consumes the bones and sinews of our strength.”

If we turn our attention to other states, how much worse is the condition of things in many of them. Of the *two hundred and fifty-nine* periodical presses in the state of New-York alone, how very small the number as yet enlisted in the temperance cause, and of those nominally thus engaged, how few and feeble and desultory the efforts.

This pamphlet, which comprises ninety-six closely printed octavo pages, is a *report*, in the strict sense of the word. It gives a minute delineation from authentic materials, of the condition of one hundred and sixty-two, or about half the entire number of towns in the state. The information was collected by circulating queries, embracing thirty-six of the most important items of statistical

and other information connected with the temperance reform, and exhibiting an explicit detail of what the societies have done, and what remains for them to do. Such we think is the appropriate character of a temperance report. Eloquent appeals and flowery declamations are valuable, in appropriate time and place, but the call of the temperance cause, is peculiarly *information, information*. What has been done? What remains to do? What measures have been found most successful? There is even yet a lamentable ignorance of what our adversary has done, what he is every day doing in the midst of us. A report, therefore, should make us intimately acquainted with the progress and condition of the reformation, for without minute information, without an accurate and faithful survey of the ground, the artillery of the press cannot be intelligently and effectually served. And again, information must not only be collected with toil and labor infinite, but after it is collected and spread out before the public, the production must be read. Here we are aware we approach the difficult part of our subject. In these days when it is the business of so many to write and publish, but of so few to read, we apprehend that some of our readers, if any there be, who shall have followed us thus far, some we say, may accuse us of unreasonable requisitions when we call upon them to read, and ponder what has in so many instances, been collected with care, and reported with fidelity. Temperance reports, we are very well aware, are rarely in this way read. The common course, we believe, is for the individual receiving such a report, to disregard all but the part which concerns his own immediate vicinity, and if within that narrow field, all is not described in accordance with his own opinion, he is apt to throw aside the work in disgust, questioning the accuracy of all its statements.

But even although these elaborate productions should not be read to the extent their intrinsic importance demands, yet it is manifest that the very process of collecting the materials must contribute essentially to the furtherance of the reformation. Those who have observed the effect of frequent visitations and inspections on the negligent and indolent, such as must always constitute a very large class in society, will be prepared to estimate the tendency and effect of an annual survey, the result of

which is to be given to the press. Some method of this kind was needed to make the power of the press acknowledged and respected, even in the very dens of debauchery and wickedness. There was a wise law in one of the Grecian commonwealths, rendering a man's neighbors and townsmen legally responsible for his crimes. So should public opinion hold the balance in our day. We are all implicated in each others crimes and misfortunes. No prevailing error is more injurious than that contained in the common saying, thoughtlessly applied to the spendthrift and the drunkard; "poor man, he is his own worst enemy, he injures none but himself." This is palpable falsehood. The punishment, inseparable from his crimes, rests not solely nor even chiefly on his own head, nor is it in the little circle of agonized relatives and friends alone that you must look for those made miserable by his transgression. His example is a poison, tainting the common stream from which we and our children must drink; his selfish prodigality is wasting our patrimony, detracting from that national prosperity, and happiness, and glory, so justly dear to all of us. How incumbent, then, is it on all to look well to the ways of those about them, to strengthen by every device the bands which unite us to each other in the social compact, and by all possible means to exercise a restraining and controlling influence over those disposed to be reckless of the consequences of their actions.

Another important feature in this report is the third article of the constitution. "This society recognizes as a fundamental principle of its organization, *total abstinence* from all concern with ardent spirit as an article of refreshment, entertainment, or *traffic*." This is, therefore, something more and better than an association on the simple principle of personal abstinence from the use of alcoholic drinks.

Among the thirty-six inquiries addressed by the State Society to its auxiliaries, one of very great importance is this; "*Has the use of cider and beer increased since 1829?*" The answers returned to this question clearly prove that in this country the consumption of intoxicating drinks in general is declining along with the use of ardent spirit. This report shews that the reformation is not as some pretend, a mere substitution of one stimulant for another, but a general return to the simple

beverage of nature. It is within our personal knowledge that many individuals, not in Maine only, but in various parts of the United States, have found the consequence of a total discontinuance of the use of ardent spirit to be a growing disrelish not only for the milder stimulants, but even for condiments, as well as for all rich and luxurious dishes. In relation to these things we are not particularly called to speak; they are not within our province except as mere matter of record; but we are not among those who think that any evil will result from the utmost simplicity in the habits of the people, even should such simplicity become much more universal than the warmest advocates of temperance now expect. Our limits forbid us to extract as largely as we could wish from the interesting pages of this report. We content ourselves with the following brief *summary of results*.

Eleven distilleries are in operation, producing 800,000 gallons yearly of proof spirit. Two have put out their fires within the year. 160 temperance societies now comprise 24,714 members, being *one-ninth* of the population of the 162 towns reporting. In 74 towns there were sold in 1827, 333,290 gallons of ardent spirit to consumers, and in 1831, 156,720 gallons, to the same class of persons.

The actual cost of intemperance to the state of Maine in 1831, was 1,170,000 dollars. In 116 towns containing a population of 165,289, there are 268 spirit selling taverns, and 30 temperance taverns. In 103 towns with a population of 163,375, there are 492 licensed retailers, 210 of whom, only, are authorized to permit the drinking of ardent spirit in their shops; and there are 52 who sell in *violation of the law*; 291 who formerly retailed ardent spirit have relinquished the traffic.

In 51 towns containing a population of 45,969, there is no retailer of ardent spirit! In 40 towns, with a population of 33,631, there is no tavern; in 24 of which, with a population of 16,332, there are no retailers. In 36 towns with a population of 59,125, the annual number of deaths is 666, 100 of which are caused directly by intemperance. In 123 towns, with a population of 155,037, there are 3,668 intemperate males, 220 intemperate females, and 2,629 of these are heads of families. In 115 towns, with 161,585 inhabitants, the cost of pauperism caused by intemperance is 15,365 dollars. In 84 towns, with 97,129 inhabitants, 47 debtors and criminals "not known to be intemperate," were placed in confinement, and 86 that were intemperate; of 30 who were in close confinement in the county prison at Bangor, "nearly all" were intemperate.

According to the statement of the Hon. Joel Miller, warden of the Maine state prison, "*something more than three-fourths of all the convicts in that prison were led to the commission of the crimes which occasioned their imprisonment, by intemperance.*"

In 94 towns, with 119,707 inhabitants, 28 persons have become insane from intemperance ; and in a population of 139,240 there have been 69 cases of *delirium tremens*. In 115 towns, containing about one-third of the population of the state, are 413 widows whose husbands have died by reason of intemperance.

We beg leave to enter here on a brief estimate, for the benefit of our female readers, and we would proceed in the analytic, rather than the synthetic method. We propose to shew what probability there may be that any female of 20 years of age, will become a widow, or otherwise a severe sufferer from the intemperance of her husband, or relatives. Maine has less than 400,000 inhabitants, and these more temperate than very many in the United States. Among one-third of this number, or 125,000, are 413 of such widows at this moment. Taking into consideration the numbers of females, whom every year, and every day sends to the grave, through the brokenness of heart, the poverty, and the suffering occasioned by the intemperance of husbands yet living, we may assign five years as the aggregate duration of the lives of this class of bereaved females above that of their several husbands, and assuming 25 years as the average duration of human life, it is evident that the above sum is according to the doctrine of probabilities, to be multiplied five-fold to arrive at the number of chances an individual life may have. Thus it will be perceived that in a very temperate community, the chances are as 2,065 to 125,000, that any female of 20 years of age will within a few years be the *widow of a drunkard*. By pursuing this analysis a little farther it will be manifest that even in the state of Maine, there are now *ten to thirty-five chances* in the case of every youthful female, that she will be made to suffer severely by the intemperance of some one individual among her relatives. Who is there that will not

" Give a trifle to prevent,
What she would give a thousand worlds to cure?"

We speak not of pecuniary contributions, but of influence, and that persuasive power which woman, and woman alone,

can exercise in domestic life, at the table, the sideboard, in the social party, and especially of the control she may exercise during youth, that period, when of all others *contagious blastments are most imminent*. As there are chances that you may escape the direct punishment of intemperance in the persons of those nearly related to you, a short-sighted selfishness might whisper, that you have no occasion for alarm: that you are not called upon to put forth any exertion, but while there is a possibility that your easy efforts in the way of faithfulness and duty may forestall and prevent irreparable mischiefs and shames; can your hands be withheld from this work of mercy?

To return to the disclosures of the report.

In 109 towns, containing one-third of the population of the state, are 109 cases of separation of husbands and wives, occasioned by *the destroyer of peace*, Intemperance. One to each town: And are there, we may ask, those among the innocent and the young who are to keep this number good in future years?

In 137 towns, containing little less than half the population of the state, are 450 reformed drunkards. 6,000 farms in this state are conducted without ardent spirit; from many manufactories and mechanics' shops it is banished; many vessels are built, launched, navigated, buildings framed, raised, &c. and highway taxes wrought without it. In 130 towns, 1,153 temperance papers are subscribed for, and *less than one-third* of the towns reported have employed the select men to authorize retailers to sell liquors to be drank in their shops.

This summary is the more valuable as it is the result of actual inquiry and examination, not a single conclusion being arrived at in the ordinary way of vague, uncertain estimation, which is yet too frequently made to supply the place of severe and laborious investigation.

Mr. Pond, in the conclusion of his able report, sums up the objections advanced by the party who oppose temperance, and advocate dram-selling and dram-drinking. He directs a large portion of his concluding remarks to those engaged in the traffic. Without attempting any support of his powerful arguments and appeals, we may remark, that while a single respectable man is not ashamed to *purchase* and *use* ardent spirit, respectable men will be found willing to engage in the manufacture and sale of it, and while men of any description will buy, some will be found to sell. Let not therefore the man who in any

way countenances and supports the consumption of spirit, think to throw off any part of his responsibility upon the shoulders of him that persists in the sale of it. Is the man engaged in this traffic guilty of an immorality? Is he in the daily commission of a crime against society? Then much more immoral and much more guilty is that man of loud and obtrusive profession, that member of a temperance society, who after all his vaunted care for the public good, yet encourages the dealer in his pernicious course, even by frequenting his establishment for the supply of his ordinary wants. If that large and influential class of our fellow citizens who now constitute the temperance societies, consider the traffic an *immorality*, let them forthwith withdraw all countenance and patronage from our respectable but erring brethren who are as yet engaged in it, and thus convince these last that they are in earnest in their assertions.

It is cheering to remark in conclusion, that in Maine, the work of reformation has gone so far, that in some towns a provision is called for, on the part of the friends of temperance, for supplying such small quantities of spirituous liquors as may be deemed indispensable in "cases of sickness, &c." Such a provision has already been made in Bucksport, and from an extract from the Kennebunk Gazette, published in the appendix to the report, we derive the information that the "temperance party are ready to bind themselves to supply *at cost*, all that can reasonably be deemed *necessary*, provided common retailing be wholly prohibited."

We remark also, that it cannot reasonably be expected that a report, telling so much plain and wholesome truth as this, should do otherwise than give deadly offence to many individuals; but the time has long since passed when it was possible for the opposers of temperance societies to identify themselves with any one *sect, party or class* in religion or politics, but the sect of the *rum drinkers* and *rum venders*. Such must all opposers consent to be considered and called, for in New-England at least, men will not take the trouble to assign other motives in the case of the few respectable individuals, who from caprice, or from pride, or indolence, or from no motive, still keep aloof from the ranks of the reforming party.

[For the American Quarterly Temperance Magazine.]

ARTICLE X.

Anniversary Report of the Managers of the Pennsylvania State Temperance Society, for 1833.

This publication, like those which have preceded it from the same association, breathes the spirit of philanthropy, tempered with a very cautious prudence. The present condition of public sentiment in relation to temperance associations in Pennsylvania and the more southern states, probably calls for the mild and somewhat apologetic manner observed in this report. While the representatives of the State Society continue to “hurl their denunciations against *ardent spirit* as the baneful cause of so much misery around them,” it may be well for them “to refrain from all offensive imputations against *persons* who are engaged in its manufacture and traffic.” Let them persist in their warfare against intemperance, let them banish this *baneful cause of misery* from their borders, and if they can do all this without saying that which shall be offensive to any single individual, we shall rejoice with them, and be astonished moreover at their sagacity in discovering a method to remove the offence without disturbing the self-complaisance of the offender: For in our judgment, inasmuch as “ardent spirit” is not a moral agent, has neither ears, eyes nor conscience, all denunciations hurled against it fall powerless and disregarded, unless the *manufacturer*, the *vender* or the *consumer* stand in the way; and of these three we know not how to distinguish which is most obnoxious to censure. If neither of these men is doing wrong, the whole responsibility falls upon *ardent spirit*; no man is to be blamed for all this “misery and woe” which surrounds us on every side. There is one more very solemn consideration: Will this phantom called ardent spirit, stand in the gap before all this slaughter, and desolation, and misery, in the day of final retribution? Will ardent spirit receive the punishment which must fall somewhere for so much palpable rebellion against the merciful government of the universe?

This report, also justly exonerates the temperance society from any designed interference between the master and slave in the southern states, and advances sound

arguments, to prove that right views of their own interest require of our fellow citizens of the south, a hearty co-operation in the measures for the promotion of the great and sole object of the society. In combating the unfounded allegation of sectarian tendency and spirit in this society, the report alludes to the distinguished and highly honorable position long occupied by the society of Friends, as the strenuous advocates of temperance; and an opinion is expressed, calling in question the accuracy of a statement made in the July Recorder, on the authority of Mr. Harris of Birmingham, implicating to some degree, the character of members of that society in England. We wish to render strict justice to the claims of all who are, or have been friends of temperance;* but of the process of

* SIR—I find the following account of exertions for the suppression of intemperance, in the Panoplist for April 1812. I believe it is among the first movements of public bodies on the subject, and it is within my own knowledge that it was productive of much good. It may be an interesting fact in the history of the temperance reformation in our country.

“At a meeting of the Presbytery of Suffolk, on Long Island, in Oct. 1812, it was agreed, for the suppression of intemperance, that no ardent spirit, or wine should constitute any part of our entertainment at any of our public meetings. It was also recommended to the churches, not to treat christian brethren, or others, with ardent spirit as any part of hospitality in friendly visits. This step, there is reason to hope, will produce considerable good. The session of our church concurred in the recommendation, and recommended to the church to do the same, which they have done. There never was a time when so much attention was paid to the subject by our people, as at present, and from appearances, I am encouraged to hope, that much good will be done through the country.”

The above is an extract from a letter written by the Rev. Dr. Woolworth, and dated Dec. 15, 1811.

Respectfully, yours, &c.

Homer, April 15, 1833.

S. B. WOOLWORTH.

While on the subject of claims to honor, we solicit the attention of our readers to the following *historical sketches*, lately published in the *Genius of Temperance*, translated from the *Dictionary of Medical Sciences*, from which it will be manifest, that a “Temperance Society” existed at least 130 years ago, and it is familiarly known, that the Beni Rechab, as well as the Mahometans, Birmans, and many other eastern nations have long ago recognized the principle of total abstinence.

* * * * “In passing to times more historical than the preceding, we find legislators employing the strongest measures to repress drunkenness. Draco, punished it with death—Lycurgus, destroyed the vines—he caused the slaves to be intoxicated in order to show the youth the horrors of drunkenness. Pitacus of Mytelene, (one of the seven wise men of Greece, who died, aged 82, about 570 ante-christum) caused crimes committed during intoxication, to be doubly punished. The Athenians had inspectors, whose duty was to repress disorders of guests at entertainments. Drunkenness must have been excessive in the first ages, to have given cause for the enactment of those laws, and indeed history is full of famous drunkards. Dionysius, according to Plutarch, caused a prize and a crown to be presented to him who drank the most at a feast. * * * It may be recollected that Alexander and Philip were famous for their excesses, and it was in the delirium of drunkenness that the

reasoning by which the statement in the Recorder is made to appear "an error," we can only say, would it were not utterly fallacious! Would that no man ever disre-

former slew his friend Clytus. It is said that a certain Bromachès, had the *merit* of drinking twenty bottles a day. Wine was rare at Rome in the time of Numa. The law of the Twelve Tables forbade libations of wine, even to the gods. Lucius Papyrius, however, made an offering of a cup of it to Jupiter, on the occasion of a victory. At a *later* period, wine was given to the sick as a *cordial*. Six hundred years after the foundation of Rome, Cato and Varro encouraged the cultivation of the vine, and the use of wine; and the little weaknesses of Cato, have been preserved in some lines of Horace, viz:

Narratus et prisci Catonis
Sæpe mero caluisse Virtus.

Ode xv. Lib. 3.

Abundance of wine leads to excess and drunkenness. Therefore Pittacus, Lucius Crassus, and others, enacted laws. *Drinkers were banished from the senate, and Romans of good families were forbade to drink wine, before the age of thirty-five.* The revolt in which Caius Gracchus lost his life was attributed to drunkenness. Pliny informs us that Staphil, son of Sithen, mingled water in his wine—and it was the custom to drink pure wine only at the commencement of dinner, in honor of the god Sospes; they mixed it with water at the end of the repast, in honor of Jupiter Servator. Nevertheless Rome reckoned drunkards among her greatest tyrants. Nero was one of the most famous—and they changed the name of Tiberius into that of Biberius. Pliny tells us of one Novellus Torquatus, who, to render himself agreeable to Tiberius, drank three gallons without stopping. The parasite Officius Bibulus was one of the most determined drinkers in Rome. It was said of him that *dum vixit, aut bibit, aut minxit.* But without wasting time on this kind of anecdotes, I will only observe, that at the time of the victories obtained over the pretended barbarians, Aurelian made use of one Bonesus to intoxicate their ambassadors, in order to discover their secrets: that the Romans permitted their soldiers no other drink than vinegar and water, and that Carthage forbade drinking in the camp. * * * * * After the fall of the Roman Empire, christianity planted colonies for the spreading of civilization in the North, and it is in the convents that we gather the history of the middle ages. At first the monks drank wine in goblets; and it was, says Legrand d'Aussy, a religious ceremony, a libation. They drank likewise to the dead, but this custom was interdicted as idolatrous. Afterwards each member of the church was limited to a certain quantity of wine; the Council of 817, for example, allowed five pounds by weight of wine, daily, to each monk. Charlemagne had already prohibited by his statutes, the practice of bantering people to drink, &c.; but afterwards the prohibitions were multiplied and more severe. The Council of Tours, of 1282, found itself under the necessity of forbidding priests to enter taverns, except when travelling. Cæsar and Tacitus, to whom we are indebted for our first notions relative to the Germans, have given us an unfavorable idea of their temperance, as respects intoxicating drinks. In praising their other qualities, Tacitus says: *adversus sitim non eadem temperantia.* The propensity to drunkenness prevailed among them to such a degree, that in their public meetings it was the cause of violent quarrels even among their chief men. Since the time of Charlemagne, all the sovereigns made on this subject many laws, which, however, were badly enforced. It was in the fifteenth and sixteenth centuries, at the introduction of an improved discipline among the troops, that drunkenness diminished in the higher classes of society, by associations (reunions) of chevaliers for that purpose. In 1517, for example, Sigismond de Dietrichstein established the Society of St. Christopher, the object of which was to prevent drinking healths, and seeking to intoxicate their associates. Another temperance society (*Société de la Temperance*) was formed in 1600,

garded his solemn engagements, or became a reproach to his associates. But as there is no denomination, or sect, or party who can now claim the exclusive honor of advocating temperance, so there is probably none, not even the professors of "cold water principles" themselves, who can justly say that not one among their number deviates from the true spirit of the reformation.

by Maurice, duke of Hesse; and a third, under the name of the Golden Ring, (*l'Anneau d'or*), by Frederick V. Count Palatine. That of 1600 had for rule that no chevalier should drink more than seven cups (bocaux) at a repast, and not oftener than twice a day. We will not enter into an inquiry about the capacity of these cups—the cups we see exposed on ancient sideboards would frighten us; but this was an important step for good society (*pour la bonne société*): they bound themselves for two years, and the chevaliers, challenged to drink by persons not of their order, were forbidden by the members of the society.

France, pre-eminently a wine country, exhibits in her history, facts analogous to those already mentioned. The Gauls, Diodorus writes, were inclined to drunkenness, and willingly would give a slave for a cup (*crache*) of wine. They must have received at an early period in the south, the bacchanalian rites of the Greeks, where at this day, there remain some traces of those rites. It was wine, it is said, they (the Gauls,) went to Italy in search of, in the year 390, before Christ, when Camillus, taking advantage of their intoxication, penetrated their camp, defeated them, and saved Rome and Italy.—Fabius afterwards in his turn making the conquest of Gaul, planted the vine there, and the Nervii, a people of Belgium, alone refused to have the vine, as they believed that the liquor produced by it was injurious to strength, (*contraire a la force*.) The vines multiplied so much that Domitian, finding that their culture injured the growing of grain, had them destroyed. This severe measure was adopted at a later period by a fanatic prince, Charles IX; Henry III. was unwilling that they (the people) should favor the cultivation of the vine, at the expense of wheat. Under other circumstances, there were obstacles thrown in the way of vending wines, &c. At last Francis 1st caused to be published in 1536, very severe edicts against drunkards. Every man convicted of intoxication was condemned for the first offence to undergo imprisonment on bread and water; for the second, to be whipped; for the third, says the law, he will be publicly whipped, and in case of a relapse, he will be banished and his ears cut off. Lewis XIV. was obliged to have recourse to rigorous measures against persons attached to his court; on the other hand, many measures necessarily favored a taste for, and the abuse of both wine and brandy. Lewis XII. for example, in 1514, granted to the company of vinegar merchants, permission to distil brandies, and in 1678, instead of being reserved as formerly, to be sold by the apothecaries, they (brandies) were sold publicly in the streets. They likewise established venders of wine by the small measure, (or pot,) and shortly afterwards they separated the retail sellers from the keepers of hotels and taverns. The manners, customs, and facilities had already too well fortified the habits of using fermented drinks, for any law to arrest the abuse of them. No kind of business was settled without wine; no marriage performed; no private entertainment without indulging to excess, and the distributing of wine at royal fetes, and at other public rejoicings, takes its origin in days gone by. * * * * *

In the years 1805 and 1806, the tyranny of commerce, which caused wine to be sold at a low price, augmented on a sudden drunkenness, and obliged the proprietors of their own accord, to destroy the vines, which produced no profit."

In conclusion we would take this opportunity respectfully to urge upon our fellow citizens of Pennsylvania, an attentive consideration of the indispensable importance of an *efficient organization*. If the information we have been able to derive from various sources be at all to be relied on, it is manifest that this report gives a very inadequate idea of the actual progress of temperance and the present condition of the societies in Pennsylvania.

From only twenty-four of the fifty counties of this great state have we any returns in the State Society's Report, and from many of these the information is very limited. In no way can this deficiency be remedied but by a systematic organization which shall pervade the whole state, and thus bring the efforts of the numerous and intelligent friends of the cause now to be found in every county and every town, to bear upon the great work yet to be accomplished. It is cheering and animating in no small degree, to learn that in one county eight, in another six, and in others, smaller numbers of distilleries have been discontinued in the year; that Chester county has thirty temperance stores and taverns, and that throughout the land the belief that distilleries and grog-shops, and all their paraphernaliæ may be dispensed with, is daily gaining ground. We give a tabular view of some of the remaining items of information contained in this pamphlet.

Abstract of the Pennsylvania State Temperance Society's Report for 1833.

ROBERTS VAUX, Pres.; ISAAC S. LOYD, Sec.; Philadelphia.

Counties.	Presidents.	Secretaries.	No. of aux. Societies.	No. of members.	Post-Office Address.
Bedford,.....	.....	Jno. S. Statler,....	2	177	Schellsburg.
Butler,.....	.....	M. S. Lowrie,....	11	1,200	Butler.
Carroll, Ohio,....	Rev. J. Smith,....	James Sinclair,....	4	276	Carrollton.
Chester,.....	.....	J. N. C. Guier,....	7	1,005	Westchester.
Dauphin,.....	Wm. Graydon,....	Dr. S. Agnew,....	3	127	See Q. Mag. No. 2.
Erie,.....	.....	.....	15	1,400	.....
Fayette,.....	John Morrison,....	James Vleck,....	11	1,500	Union Town.
Franklin,.....	Rev. B. Krutz,....	Geo. Chambers,..	14	1,004	Chambersburg.
Huntingdon,.....	Jacob Miller,....	James Gwin,....	9	303	Huntingdon.
Juniatta,.....	James Hughs,....	Joseph Kelly,....	2	133	Tuscarora Valley.
Lancaster,.....	Wm. Kirkpatrick,	G. W. Barton,....	2	365	Columbia included.
Mifflin,.....	.....	Samuel Maclay,..	6	850	Valley Post-Office.
Northumberland,..	John Porter,....	S. D. Park,.....	1	130	.....
Philadelphia,....	W. R. Johnson,..	A. A. Anderson,..	25	.....	Philadelphia.
Venango,.....	John Galbraith,..	J. R. Snowden,..	8	500	.....
Washington,.....	.....	.....	16	3,070	and St. George's
			137	13,640	

[For the American Quarterly Temperance Magazine.]

ARTICLE XI.

Spirit of Temperance Addresses, &c.

Among many publications of this now numerous class, we are happy to meet with several from the most distinguished civilians and scholars in our country, and to perceive that in the general and rapid advance of public sentiment in relation to the habitual use of alcoholic drinks, the medical profession is not left to cherish alone, those antiquated errors which are now so rapidly becoming obsolete. At a late meeting of the medical society of New-Hampshire, Dr. Oliver, the president, selected as the subject of his annual address before the faculty, the popular theme of the *use and abuse of stimulants*. This address, like the first from the same source, noticed in our former number, advocates total abstinence on physiological principles. It must be gratifying in no small degree to the friends of humanity, to perceive that the inquiries and investigations of medical men, are so commonly taking a direction toward a more familiar acquaintance with the numerous and intricate relationships of *mind* and *organization*. While in common with all our countrymen, we deplore the unexpected loss of that distinguished philosopher Dr. SPURZHEIM, we rejoice to perceive that his brief sojourn among us, will not be without an appreciable influence upon the studies and inquiries of medical men. And from every advance in an acquaintance with the nice dependencies, and intimate connexions of our physical and moral natures, we are confident must result more enlightened and judicious methods of moral training, and better systems of education.

In the early part of Dr. O's address, he calls attention to one of the primitive significations of the word "temperance." The word *temperentia* signifying *mixture*, seems to have been first applied as a designation of a moral quality, in the luxurious and palmy days of Roman greatness, and in the first instance alluded, probably, to the practice of reducing the strength of wine, with water. This was a kind of temperance not well according with modern ideas of the virtue; and a better designation is that used in the noble defence of Paul, before Agrippa: "I speak forth the words of truth and soberness." *Soph-*

rosyne, (σωφροσύνη,) *saneness of mind*, was at that time, the word in common use among the wiser Greeks, and *asophrosyne*, indicating the privation of mental saneness, was the word descriptive of the opposing vice. In these, which would seem to have been among the earliest abstract words applied to the subject, (the Hebrews, and earlier Greeks, having used the words *wine* and *strong drink* in the sense in which we now use *intemperance*, and many similar terms,) we have a fine moral lecture. The discerning Greeks pronounced intemperance to be *that which taketh away wisdom*. While on this topic, we may mention one more etymology, which is full of instruction. This is the word *intoxication*, which signified *poisoning*, from the Greek word *toxikos*, *pertaining to a bow*, in manifest allusion to the destructive power of that instrument. It is useful to call things by their right names, and when the true meaning of words becomes obscured through negligence and the lapse of time, it should be restored. Let it be remembered then, that when we say of a man, *he is intoxicated*, we assert, and truly, that *he is poisoned*.

Dr. O. alludes to the great moral law, which summarily forbids every kind of intemperance, as being at war with our own best interests, and fatal to the welfare and happiness of those around us, and therefore clearly opposed to the Divine command; but the part of his discourse most likely to do good, is that, we think, in which he bears decided professional testimony against those perverse and murderous practices in the nursery, by which, in the tender years of childhood, the human organization is so often exposed to the dangerous process of unnatural stimulation, and in this department of our mysterious nature, habits are formed which in subsequent life, it is always difficult, if not impracticable to reform.

“No means are neglected to stimulate the senses to the highest degree of their capacity of enjoyment, and the effect of habit is at last to bring them into such a condition, that unless they are in a state of unnatural excitement, we are uneasy and unhappy.—The most mortal poisons are resorted to without hesitation for the purpose of producing these excitements. We stimulate our noses and our palates with tobacco—one of the most deadly narcotic poisons. We stimulate our palates with a variety of acrid heated substances, which tend to wear out the powers of the stomach, while they provoke us to swallow much more food than is necessary for the repair of our bodies; and we stimulate our stomach

and our brains with opium or with spirit. Our children are initiated as soon as possible into the same manner of life. Their senses and nerves are subjected to the same system of training or education, almost as soon as they open their eyes upon the world. They are drugged immediately on their entrance into life with some kind of stimulant, which begins that course of training that is to continue through all their after lives, and which lays the foundation for that love of stimulants and of excitement which so frequently ends in the ruinous vice of intemperance. Infusions made with stimulant aromatic and other herbs are the least injurious of the articles which are forced down the throat of the loathing and struggling victim. Its restlessness frequently resulting from the preposterous trash forced into its stomach, is quieted by paregoric and sometimes by spirit; and its tender organs thus prematurely accustomed to these pernicious stimulants, contract a familiarity with them which is easily renewed in after life, and the consequence of which is sometimes irretrievable ruin.

“As part of the same system of forcing nature, infants at the breast are made to swallow articles of food which would be a task for the digestion of a healthy farmer. Sometimes they are fed with fat pork and other gross meats, and scarcely are they out of arms before they are permitted to eat unripe fruit, green corn, cucumbers, &c., in the season of them; they are frequently fed with cakes, pies, rich puddings and other abominable compositions which, however grateful to the palates of grown persons, are pernicious in the highest degree to the tender organs of young children, destroying their healthy appetite for the simple food designed for them by nature, and producing irritation in their digestive organs which lays the foundation for bowel diseases which kill them by thousands, or which, if they escape the dangers of childhood, entails upon them a variety of dyspeptic and nervous disorders.”

Dr. Oliver, does not confine his strictures to the errors now prevailing, in relation to alcoholic stimulants alone; remarking justly, that we greatly deceive ourselves, if we suppose this to be an isolated evil standing by itself, and wholly disconnected with other prevalent habits of society. As our efforts are directed to a single point, we pass over such parts of the discourse as do not bear especially on that point, merely remarking, that our own views correspond entirely with those here expressed, and stating our conviction, that to ensure the triumph of the temperance reformation, it is indispensable that these collateral abuses should be corrected. Intemperance is a Protean evil.—Should the societies succeed in conquering it in one form, it must then be attacked in another, and so on until it has

been subdued in every shape, and driven from every subterfuge. Hence the urgent need that the friends of reformation take enlarged views of the nature of the evil to be remedied, and beware of flattering themselves that they have exterminated the monster, when they have only lopped some few of his countless heads, or compelled him to put off for the time, some of his more common forms. Doubtless it is judicious and wise, that the social principle should in the first instance, be directed against the head and front of the offending evil in the abuse of alcohol, but while temperance societies assail this central position of the adversary, he should not be left unmolested in his more advanced entrenchments, and masked strong holds. In remarking upon the evils of intemperance, Dr. O. confines himself principally to its effect on health, not forgetting that most important truth, that the diseased action induced by the use of alcoholic stimulants, is in many instances, manifested in the perversion and derangement of the moral faculties, rather than in the bodily organs. We earnestly recommend to the consideration of all, whether professional men, or others, the following remarks:

“ It will perhaps be asked, what are these objects which we fail of obtaining by accelerating the actions of life by the use of stimulants? The most important, beyond all doubt, is a *healthy state of moral feeling*, the basis of all our moral actions. The corporeal seat and instrument of these feelings are undoubtedly the brain of the nervous system; and when we consider how much these feelings are influenced by the state of the nervous system, we shall need little argument to convince us that those agents which have the peculiar power of exciting these organs to preternatural action, must exercise an injurious influence over these feelings. An affection of the brain will sometimes produce a total perversion of moral feeling. No one is ignorant that a person under the influence of intoxication, frequently loses all feeling of moral restraint; and this, it is to be remembered, is only the extreme degree of that condition, which is produced by more moderate draughts of stimulating liquors, which excite a little exhilaration of the feelings. I should therefore contend that a person who is in the constant habit of moderate drinking, is never in a state of perfectly healthy moral feeling, however small the deviation may be.

“ The slightest feeling of exhilaration from a draught of spirit, or wine, weakens the sense of moral restraint; while it is apt to

stir up some of those unhallowed feelings which exist in every human breast, which are the great enemies of social order and happiness, and the sources of most of the vices and errors which disgrace the human character. But whatever we may think of the effect of accelerating the actions of life on the moral feelings, it is incontrovertibly true, that it tends to shorten life. All action in the living machine is necessarily followed by a waste of power and a wear of the organization very analogous to the effect of friction in an artificial machine ; and whatever occasions habitual increased action in the animal system, must inevitably hasten the period of its destruction. This is especially true of those stimulants which act particularly upon the nervous system, such as distilled spirit, opium and tobacco, because the nervous system is the chief source of living power. Now the means which we possess of increasing the motions of life beyond their natural rate, are found chiefly in our food and drink. Every one knows the effect of taking food or of drinking a little wine, in restoring the system when exhausted by fatigue and fasting, to vigor and animation. The effect however is not exactly the same in the two cases—and the difference is, that food stimulates the brain less, and is not so speedy in its action, probably because it is not so soon absorbed ; while the stimulant drink from its fluid state is almost immediately imbibed from the stomach into the system, and being carried to the brain as well as to every other part by the blood vessels, acts immediately upon this important organ, which it stimulates to increased action. Taking proper food, unless in excess, never impairs the powers of the mind ; while a single glass of wine or spirit, as most people may have experienced, will frequently produce a slight confusion of head, which impairs for a time the powers of reasoning. This example suggests an important distinction between vital stimulants or those substances which possess the power of increasing the action of animal life. Some of these are *nutritive*, others are not so. The first class, comprehending all the varieties of food, not only stimulate, but also *nourish* the system, while the second merely stimulates *without nourishing* ; this is the case with spirituous liquors. The first are digested before they are taken into the blood vessels. They undergo a total change in their qualities ; and all their injurious or useless parts are separated from them before they are admitted into the circulating vessels, and form part of the living system. But the second or innutritive stimulants are incapable of being digested and becoming parts of the animal system. They are absorbed from the stomach into the circulation in their entire or unaltered state, and carried by the blood vessels to all parts of the body, and among others to the brain, where they produce their effects without having their injurious qualities modified or changed by previous digestion. The nutritive stimulants before they are carried to the brain, are

first so changed, that on their arrival at this organ, they are already partly assimilated to the nature of its substance. That is, they are converted into blood by digestion, which alcohol never can be, and the blood vessels which convey them can, by a single exertion of their nutritive power, deposite them in the brain, so as to repair the losses which the organ has sustained by its own peculiar actions. The stimulating substance, before it is applied to the part to be excited to increased action, is already converted to the nature of that part, and its action is not a foreign but a friendly one. But the innutritive stimulants are incapable of this assimilation. They are never naturalized, but always remain aliens. Their nature is unchanged by their adoption into the system; and unable to conform to its laws, they are constantly making mischief and sowing dissensions while they remain; and if admitted in too great numbers, they are very apt to revolutionize and destroy it. That the stimulant effect of spirit upon the brain is not a friendly, but a foreign and unnatural one, is proved by the confusion of mind produced by spirituous drink; by the want of power of reasoning clearly, which is one of the immediate effects of these stimulants; by an impaired power of discerning moral distinctions, and a depraved state of moral feeling which in its extreme degree may lead to the most immoral actions;—effects which indicate not merely an increased but a *perverted* action of the brain, and which if often repeated, may at length become permanent states of feeling, and degrade the rational being into a madman or brute.”

It is proved also, as we have heretofore remarked, by examination after death, of those delicate tissues in the brain, which immediately surrounding the seat of thought, or to speak more philosophically, being the immediate agents of the thinking principle, are unfitted for their appropriate functions by the absolute presence, in their minute vessels, of a powerful chemical agent, corrugating, thickening and rendering opaque, that which should be nearly transparent, attenuated and pliable. There is no extravagance in this statement, the testimony of the ablest anatomists to the truth of what we assert is accessible to all, and as if to leave us wholly without excuse, that physiological miracle, the spontaneous combustion of the drunkard, is from time to time repeated; to show not merely that alcohol may enter the circulation unassimilated, but that it may at length usurp the place of the whole mass of the circulating fluids, and wholly change also the chemical properties of the solids.

There is a proper range of stimulation, as connected with alimentary matters, which when overgone, becomes

the line of disease. The tendency of a more generous supply, whether of food or drink, is evidently to invite physical disorganization and death, and to the moral structure loss of equilibrium and the undue influence of the animal propensities. These important points are clearly developed by Dr. O., and we find in other minds, the evidence of similar enlightened and practical views. The attention of medical men has not, until recently been generally directed to the affinities of intemperance and disease. If public opinion in general, requires to be enlightened, or has manifested a progressive change in relation to this subject, surely we have witnessed such a change in the views of the medical profession. It is expected of medical men, to be in advance of others in the investigation of hurtful causes, and their admonitions have a degree of authority that imposes on practitioners a vast responsibility. It belongs to them to discriminate the various forms and disguises of the alcoholic poison, and to warn those concerned against a resort to every plausible subterfuge, and to contribute in their professional capacity, to so much of public opinion, as is concerned in appreciating the moral and physical extent of the evil which we deplore. Among the highly valued efforts of enlightened men, in reference to the influence of popular opinion on the relations of intemperance to good order and morality, we notice the address of Gerrit Smith, delivered before the annual meeting of the American Temperance Society, in the city of New-York. The scope of this address is to defend the proposition that the manufacture and sale of ardent spirit violate the great principles of political economy, and impose an enormous burden on the industry and wealth of the country. The degrading and ruinous effects of this traffic are denounced by all who give their attention seriously to the subject, and Mr. Smith has considered it deeply, and with a philanthropic earnestness, that entitles his remarks to much respect. In this address he thus adverts to the influence of public opinion, as connected with the formation and execution of the laws.

“I am aware that it is unpopular among a free people—a people habitually apprehensive of encroachments on their liberty, to invoke legislation to the aid of a reform in the public morals. But I must venture in this case to go counter to the public sentiment, and to urge the friends of temperance to unite with their other ef-

forts to this end, mild and consistent endeavors for legal enactments against the unrighteous and baneful business of the rum dealer. It is true, that laws which are strikingly in advance of public opinion, are destitute of respect and efficacy ; and had laws been enacted in this country half a dozen years ago, greatly restrictive of the sale of ardent spirit, they would doubtless have been much derided and wholly inoperative ; for the public mind was not then prepared for such laws. The sale of ardent spirit was not then felt to be an evil. But a wonderful change has been wrought in this respect within half a dozen years. Now the sober and wise, all over our country, are, with few exceptions, convinced that the sale of ardent spirit is, next to the drinking of it, the greatest evil in the land ; and therefore laws enacted now to impose wholesome limitations on such sale would be obeyed ; or if not obeyed, promptly enforced. All must admit, that public opinion on the subject of trafficking in ardent spirit is at the present time very far in advance of the laws. Now is there not great danger that, unless the laws are speedily brought up to the level of public opinion, public opinion will fall back to the level of the laws ? Intemperance is giant enough for public opinion to grapple with. To have it overcome that giant, and the laws too, is asking too much of it. This combination it has to struggle against at the present time ; and I am alarmed for the issue. We frequently hear the remark, that the makers and venders of ardent spirit will soon relinquish their business, because they cannot face public opinion much longer. But is not this a superficial remark ? True, they do face public opinion ; but have they not public opinion on their side also, in that most decisive of all indications of it—the laws of the land ? Whilst our laws favor the sale of ardent spirit, public opinion on this subject is comparatively impotent. It is quoted on both sides of the question. It stands out, it is true, boldly and mightily *against* the laws ; but it is also embodied and powerful *in* the laws. It is ‘a house divided against itself.’

“None deny that public opinion is the indispensable engine in the work of reforming the morals of a people. In a republican country, therefore, where, from the nature of the institutions, public opinion and the laws must eminently harmonize with and express each other, how vain is it to hope that a great moral reformation can be fully achieved and perpetuated in the face of the laws.

“The general remark, that a people are no better than their laws, is a just one ; for not only are their laws expressive of their moral sense, but they re-act upon it with a strong influence. The instances are without number, where good men have pursued a business in all good conscience, from which their virtuous sensibilities would have shrunk away instantly, had not that business,

essentially unjust and wicked, been commended to them by the sanction of the laws."

It cannot be doubted that some, perhaps very many professing christians among us, continue to manufacture and vend ardent spirit, prejudicing the best interests of society, and quieting their consciences in the manner pointed out by Mr. Smith. If for no other motive than to gain the names and the influence of this class of men, it must be regarded as of immense importance that legislation be made to bear upon this subject in a manner very different from what it now does. Let the law affix ignominy and punishment to the traffic, and it will be abandoned.

Mr. Edward Everett of Boston, at the close of an eloquent address before the young men's temperance society, alludes forcibly to the conservative influence of public opinion.

"Such, faintly described, is the vice of intemperance. Such it still exists in our land; checked, and as we hope, declining, but still prevailing to a degree which invites all our zeal for its effectual suppression. Such as I have described it, it exists, I fear, in every city, in every town, in every village in our country. Such, and so formidable is its power. But I rejoice in the belief, that an antagonist principle of equal powers has been brought into the field. Public opinion in all its strength, is enlisted against it.—Men that agree in nothing else, unite in this. Religious divisions are healed and party feuds forgotten, in this good cause. Individuals and societies, private citizens and the government, have joined in waging war against intemperance; and above all, the press—the great engine of reform—is thundering with all its artillery against it. It is a moment of great interest; and also of considerable delicacy. That period in a moral reform, in which a great evil that has long passed comparatively unquestioned, is overtaken by a sudden bound of public opinion, is somewhat critical. Individuals, as honest as their neighbors, are surprised in pursuits and practices sanctioned by the former standard of moral sentiment, but below the mark of the reform. Tenderness and delicacy are necessary to prevent such persons, by mistaken pride of character, from being made enemies of the cause. In our denunciations of the evil, we must take care not to include those, whom a little prudence might bring into cordial co-operation with us, in its suppression. Let us, sir, mingle discretion with our zeal; and the greater will be our success, in this pure and noble cause."

Happily the efforts to aid the cause of temperance, are generally diffused through every part of our extended country. They embrace all classes of people, and all professions. It is pleasing and surprising to observe the variety of literary qualification, talent and taste that have been elicited by this holiest of crusades. Every village has had its orator, and there is scarcely a school-house in the country that has not been cheered by the voice of some youthful speaker, making his first essay under the inspiring influence of truth and conviction, and surprising his hearers by appeals to their humanity and patriotism, such as delighted and convinced those that heard. Our young men have literally prophesied in all corners of our land, and who shall dare to oppose this glorious revolution?

From a remote military post, Sault St. Marie, we are presented with a poem breathing the spirit of the present time, and full of promise for the future. It is due to truth, to a fair appreciation of this animating topic, to say that the temperance reform was an epoch in the history of that little secluded Pergamos. Its introduction was like the breaking forth of morning on the darkness of night. It dissipated almost in an instant, the moral midnight that had shrouded the little group of human beings, whether connected with the army, or otherwise. The pledge of total abstinence changed at once the entire aspect of things, and presented to the world an example of that beautiful and perfect regeneration, of which Benevolence had dreamed, rather than hoped to witness the reality.

Whether this interesting colony retains its integrity, we are not now able to say. But we judge from the extract given below of the unpublished poetical address of one of their community, that the spirit of reformation is yet among them, and that it still forms alliance with good taste and enlightened intellect. We give the extract without the intention of selecting the most favorable specimen of the author's manner, but merely to announce the spirit of the place and the time, and to invoke for that remote colony and their cause, the sympathy and the prayers of the community of co-workers in every part of our country.

“ The midnight revel and the social glass
Destroy'd the thirst for knowledge and for fame,
One thirst alone remaining, quenchless thirst.
Kind counsel then of teachers all in vain ;
Some to their homes return'd the sons of shame,
Ah ! who could tell the load that press'd the heart
Of the fond mother when her dearest son,
On whom her fairest hopes for life were built,
Came from his books a vagrant ; life a load
To be dragg'd out in want ; in infamy ?
Then parents trembled for their absent sons,
And colleges were dreaded by the wise.
But now as founts of science, they are founts
Of order, virtue, beauteous piety.
The gen'rous youth have nobler purposes
Than to harrass their kindest friends,
Their teachers ; to disturb and break their peace.
The worthy strife is, who shall store his mind
With richest treasures drawn from classic lore ;
Who shall with greatest cheerfulness perform
His daily duties, his appointed task ;
Who shall the greatest kindness manifest
To equals, to superiors, to all.
Thus spent, their days of study glide in peace.
Teacher and pupil bound by tender ties,
Commence a friendship lasting as their days.
Bearing the blessings of these well gain'd friends,
Improv'd in mind, in manners and in heart,
The youth go forth their parents to console ;
To be firm pillars both in church and state.

To my inquiry how this change was wrought ?
The answer as before, directed me
To that great power, *the voluntary pledge*.
The good, the wise, the honor'd, and admired
Had given in sober hours a sacred bond,
That they would never taste or touch the bane
Which had destroy'd so many noble youth.

The hall of legislation too, had felt
The blessed influence of this talisman.
One simple purpose, to arrive at truth
And make such laws as shall befriend the whole,
Rather than gain some private selfish end,
Being the aim in legislative acts.
Sound arguments with manly firmness given
Are heard instead of boisterous harangues.
The tongue that stammer'd and betray'd the cause,
Now speaks the words of truth and soberness.

Minds that would kindle into senseless rage,
Unable to endure just reasoning
If bearing on the cause they had espous'd,
Now listen calmly and with judgment weigh
The truth, tho' showing they are in the wrong.
Thus these debasing tragi-comic scenes
That made one laugh in pain, and weep in grief,
Such talent wasted and such minds destroy'd,
Give place to noble efforts, calm debates,
Showing true moral dignity in man.

The bench of justice show'd a like reform ;
The judge deem'd sapient, sat with sternness there
Not knowing he was made the mock of those
Who must abide his sentence, tho' himself
Needing a lodgment in th' Insane Retreat.
The cause of his insanity removed,
Effected by that *voluntary pledge*,
He sits admired, supported by the good,
Reason unclouded, wisely he decides,
Maintains the cause of virtue, just to all,
Aiding his country in her march of fame.
Thus thousands of her worthy sons are saved.

These renovate, as they had all been wash'd
Within that fabled life-restoring stream,
That changes age into the bloom of youth ;
Wipes out the wrinkles of decrepitude ;
Restores to palsied arms their former strength ;
Gives sight and hearing to the blind and deaf ;
And reason to the hopeless maniac.

Such change was widely seen thro' our fair land ;
With joy I mark'd it upon ev'ry class.
The sick, the poor, the wise, the ignorant,
Each bless'd the day, when by this magic touch
The chains were broke that made them worse than slaves.

The laborers of every class and name,
That long had felt the curse of penury ;
Their dwellings comfortless, by friends forgot,
And life, nought promising but constant woe :
Now freed from the destroyer's cruel power,
See they had brought the ruin on themselves.
Health, wealth, friends, blessings flowing to their homes
Since with their fellows they have given a pledge
That they will never taste nor touch the bane
Which robb'd their children, and their souls destroy'd.
Our happy yeomanry thus sav'd, redeem'd,
Look now with wonder at the course they left ;
And joyfully at that which makes them free.

I ask'd no more what power had wrought this change.
The free association stood confess'd,
The moral means design'd to wake the world ;
To slay the Hydra in its thousand forms,
By drying up the streams that nourish'd it ;
Removing that on which it daily fed.

In its first years such change this engine made,
Giving fair promise that when more mature,
No force can stop its onward, glorious march :
As the exploits of infant Hercules,
Mark'd him for deeds surpassing human power.
The work begun, each hamlet, village, town,
From where we stand on the Superior's shore,
To farthest south in our extensive land,
Shall feel its power electric, wonderful,
'Till like the village we have seen transform'd,
Our country shall in beauty stand array'd,
The mount of holiness, the favor'd land :
If all the fair, the wise, the virtuous,
Will give their sacred pledge, by love constrain'd,
By love of country, boast of all the free,
That they will never taste or touch the bane.
Thus they shall wipe away our darkest stain.

The noble movers in this great reform
As stars of the first magnitude shall shine,
When princes sinking to ignoble graves
Shall lie unwept, unhonor'd, or forgot ;
When kings that long with terror fill'd the world
Have lost their record from the scroll of fame ;
When poets that for immortality,
Labor'd with zeal, have found oblivion ;
When statesmen once admir'd for eloquence,
Shall be remember'd upon earth no more.

These, when the poison shall have ceas'd to slay ;
When from the page of history alone
Its work of death shall be perceiv'd by man,
Shall shine as benefactors of the world :
With Warren, Locke, and Alfred hold a place
In ev'ry heart that loves the march of truth ;
And venerates the names that in her course
Labor'd and gain'd the richest meed of fame.
These sought not fame, their aim the good of man,
That found, fame crown'd them with her fairest wreath.

And will not all aid in this great reform ?
Can the kind patriot withhold his hand ?
Deny himself the luxury to aid,
To aid by means so simple as a pledge,

That he will never taste nor touch the bane ;
 So simple, yet so wonderful in power :
 To aid in this great work so well commenc'd ;
 This, to our country giving brighter hope
 Than that which drew her blood at Lexington,
 And wak'd her valor upon Bunker's hill ?
 This, to the world more wonderful than that,
 When Bacon taught the mind to search for truth,
 And brought back reason to its proper sphere.
 For reason wanders, worse than school-men, wild,
 Till it has learn'd that he is mad and blind
 Who seeks his inspiration from the bowl.

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But still more millions shall behold the deeds
 And praise the noble actors in this scene,
 Who not by blood, but by a mere resolve,
 By light and love in their omnipotence
 Shall turn this tide of woe ; shall break the spear
 Of the destroyer, who to vex the world
 And bind it in its foulest prison-house,
 Has made the nations drunk and show'd their shame.

Will not the scholar aid in this reform ?
 Joyous as that when letters were reviv'd ;
 When printing spread the sacred light of truth ;
 When knowledge open'd wide her ample page,
 Rich with the gather'd stores of centuries,
 Sending its streams of joy with equal speed
 To the gay palace and the poor man's shed.
 The enemy we meet would hurry back,
 To the deep midnight of the darkest age
 The world that was so joyfully revived.
 It is to letters the most subtle foe ;
 But break its power, dispel the fearful charm,
 And soon from glory into glory changed,
 Science shall shine with more than mid-day beams.

Will not the merchant seek that peace of mind
 That comes from consciousness of rectitude ;
 That luxury which none but they can know
 Who cast their influence into virtue's scale ?

Will he not enter on this work of love ?
This which, to commerce more security,
To navigation greater confidence,
And to the nations purer joy shall give,
Than that discovery which into the lap
Of Venice pour'd the wealth of ev'ry clime ;
That gave the needle its divining power ;
That open'd sources for emassing gold
Till then conceal'd from keen cupidity :
Brought from its darkness this long hidden world ;
And wak'd in ev'ry land the song of joy.
Yet this, so glorious, found an enemy
That soon had marr'd its fame so well deserv'd.
Commerce was fast becoming insecure ;
Each gale brought tidings of some vessel lost :
The artful foe was seen upon the prow ;
The ship-master had felt his blighting touch ;
The pilot's arm had lost its skill to guide :
And tho' the faithful needle still was true,
The mind that should have learned the course from it
'Wander'd thro' wine' in dang'rous indolence ;
Therefore the vessel wander'd and wreck'd !
But by the change in which your aid is ask'd,
The foe is banished from the well found ship ;
The compass then no more is treacherous ;
Bears safely the rich freight through stormy seas :
Ocean no longer gath'ring to her caves
The spoils of nations ; the unnumber'd dead,
Her paths familiar with all else but fear.
If by the magnet, a new world was found,
A trackless wild, a barren wilderness,
Her forests soon to cities giving place,
And all the nobler arts of civil life ;
Religion, too, adorning the fair scene,
Divorced from state, the bride of Christ alone :
Yet, seeds of dissolution had been sown
By the destroyer, in his ceaseless rage,
Which, but for the reform we contemplate,
To pristine darkness might have swept the land.
But *this* destroys those seeds ; puts out the fire ;
Restores the vigor and the healthful pulse ;
Dries up the desolating, pois'nous streams ;
Removes the haggard features of decay ;
Spreads a fresh beauty over ev'ry scene,
And marks the new world an Elysium.
That brought from darkness, *this* regenerates.

Will not the christian in the foremost ranks,
Aid on a reformation so benign ?
Since ‘ priest and prophet both have err’d thro’ wine,’
And the church wander’d, palsied by this curse ?
Will he not make, and by this simple means,
Wash from the church this foulest mark of sin,
‘ An awful spot upon a vestal’s robe,
The worse for what it stains ?’ And can he sleep,
When by his solemn voluntary pledge,
Which will not rob him of the slightest joy,
But multiply his peace a thousand fold ;
He will remove that blighting, dead’ning stain,
Which grieves the spirit and destroys the soul ;
Will clothe the bride in her fair robes again,
And show her the beloved of the Lamb ?
Such is the glorious change we see begun :
Small in beginning, as all great things are,
The mightiest rivers from small fountains rise.

Such is the work that has this day awaked
The wise, the fair, the virtuous thro’ our land.
In such a union there is lasting strength.
Let them united, stand in this good work,
And what opposing power can bring defeat ?
Let ev’ry patriot taste the luxury
Of having borne a part in such a strife ;
Let ev’ry scholar lend his influence
To stay the greatest enemy of mind ;
Let the fair mothers, sisters, join the list.
To chivalry the fair once waked the world,
Now they may wake it to this holy strife ;
Let ev’ry christian in the cause engage,
By love of country ; by benevolence ;
By duty led, and give their solemn pledge
That they will never taste or touch the bane,
And soon the work is done, the nation saved,
And earth as Eden, blooming fair again.”

We should do injustice to our subject, were we to conclude this brief notice without adverting to a series of able papers, which have appeared in the Saturday numbers of the New-York American, over the signature of “ A Farmer’s Son, in New-York.” The first part of the series is now complete, and as we have the assurance of the editor of that valuable paper, that they have been productive of manifest benefit in that city, and as they have been thrown off in evident haste, we are not without hopes that when the promised counterpart in the *account*

of what the temperance pledge has done, shall have been completed, the whole will be given to the world in a carefully prepared volume, from which the author may derive distinction, and the temperance cause advantage.

The plan adopted by the author, who is understood to be a distinguished clergyman of New-York, is that of spirited sketches, giving in a few words the reminiscences of his early life, and rehearsing the melancholy story of what intemperance did in his native village. The first number contains a distinct announcement of this plan, and an earnest recommendation to others to follow his example, to collect with patience, and record with fidelity what they have known and seen, and felt of the work of intemperance. We believe with the author of these sketches, that such narrations given with unshrinking and uncompromising faithfulness, even though the disclosures went no farther than outward and manifest seeming, would be the most eloquent persuasives to temperance, the ablest of all pleas for temperance societies: but who could tell the whole of this gloomy story, who reveal the hidden mischiefs, the undivulged crimes, the untold sorrows of thirty years of the reign of this obscene and cruel demon, even within the narrow limits of a town? As a specimen of his ordinary manner, we submit the following sketch:

“ In that section of the north where the mountains about the head waters of the Hudson break into small hills and narrow vallies, with here and there a plain of a mile in breadth, divided by a mill stream, lies my native town. A turnpike road leading to Albany passes along its borders, and along it a mail stage once a week; and there rose a small village, but the body of the town was a retired region of farmers, and my father’s farm was near its geographical centre. The face of a stranger was rarely seen in our roads. Except the minister, the doctor, the school-master, and the post-rider, all were laborious people. These four were the great personages of my admiration thirty years since, and continued to be so until I saw a land surveyor, and the sheriff of the county.

“ It was a fertile and prosperous town in my earliest days. Almost every man was the owner of land, except here and there one who was a day laborer or a very poor mechanic. The village had a tavern and a store, which belonged to the two largest farmers in the town; and before I was twelve years old, three other stores and taverns were opened by three of our most prosperous inhabitants. The people were originally from England, Scotland and Holland; so that we had five denominations of christians and as many places of worship, though we had but three ministers.

“Such was my native town in my childhood, when I used to ascend the highest hill on the farm, and ruminate on the blue mountains that stretch away to the south, and wonder what was beyond them.

“In attempting to sketch the history of ardent spirit in that town, my thought turns to the school-master: I mean master John Derby, that amiable man, who taught me grammar without the *rod*, and arithmetic without the *ferrule*. He had one withered hand, or he would have been a farmer. I loved him tenderly. It was my happiest week in the year when he came to board at our house. And I owe it to his care that I am able to write his story.

“He had a few paternal acres lying round his neat red cottage. His wife and his children were not less happy than their more wealthy neighbors. At church and at other places of meeting, they received a share of the attention usually bestowed on the minister’s family. And John had no occasion to envy the happiness of any man in town.

“I shall never forget the time when he became a christian.— He gave me many instructions and counsels at that time, which I now recall with a tear of gratitude to his memory. At length the day arrived for his baptism. It was Saturday; and though the place was two miles off, yet the whole school attended. The place seemed to be chosen for effect. There was a smooth little sheet of water, in a deep ravine, at the bottom of a fall which could be faintly heard above us. The air held a solemn stillness except when it moaned softly through the tops of the tall pines at the foot of the ravine. And not a foot moved while the convert paused at the water’s edge, and sang alone, a hymn of self dedication to Christ; and followed it by an oration to the audience which filled every heart with deep emotion and every eye with tears.

“I have been in the most favored audiences in New-York, but never has my whole soul been so deeply moved by the power of eloquence as it was while I stood upon the opposite rock and listened to the voice of the convert on that occasion.

“Some predicted on that day, that Master Derby would yet be a great preacher. I thought so myself; and I walked home fearing I should never have another such teacher.

“A quarter of a century has gone by since I left his school. In his parting advice he warned me of many evils, which I have suffered by neglecting his counsels; but his warning against drunkenness I did not need. “Be careful,” said he, “never to drink quite as much as you know you can bear.” I had secretly resolved never to drink ardent spirit again.

“Many years ago I returned to the place of my birth. I entered the town on the side where Master Derby’s house stood. The twilight was just sufficient to show me that this once beautiful

spot was in a ruinous condition. Some children were approaching it, whose dress told me that they toiled in the cotton manufactory. They were his youngest children, and ought to have been at school. From them I learned enough of the story of their house to leave me little doubt of the cause of its ruin; and they closed by saying that their father had gone up to Squire Johnson's to plead a cause.

"In a few moments I met him. Under his withered arm was a volume of the Revised Statutes, and in his other hand was a bottle tied up with a handkerchief. His gait was slow, and from the instant he observed me approach he endeavored to walk uprightly. In our brief interview I remained unknown; but it left me no doubt of his being a ruined man.

"I learned that his wife had been removed from her troubles to a better world. His older children had gone to the west. He had been a magistrate for a while; and when he lost that office he became a pettifogger, and procured a miserable subsistence for himself and children.

"In a few years more, they laid him in the grave. The minister said nothing, at his funeral, of the cause of his death. The church had long before disowned him, as I learned from one of the deacons, who continued to sell rum to his neighbors the last time I passed through the town; and he told me with great concern, his fear that his own eldest son would yet be a drunkard."

We are grieved to admit the undeniable truth of an assertion occurring more than once in the course of these papers, but coming as it does from one who has the means of knowing the whole truth, and from one, moreover, to whom the honor of God and the welfare of the visible church is dear, we dare not deny it. The assertion is, "That at this time many of the indomitable keepers of dram shops are members of orthodox churches." They have moreover in their work of perdition, the countenance and support of very many clergymen. We speak not of the country at large, where we hope such things do not exist, but of New-York, where even in the eighth ward "in addition to several hundred dram shops, seven out of twelve of the churches, refuse to let the friends of temperance hold meetings in their houses; and the pastors of four will not preach or allow others to preach temperance in their pulpits." How shall religion prosper while dram shops and churches are arrayed together, while the pastors of the one and the keepers of the other are but one and the same class of men? We speak also of Phi-

Philadelphia, where two only of the clergy of the leading denomination are avowed friends of temperance; and of the great cities throughout our land, where the mass of wealth and consequently of influence, falling into the hands of men regardless of moral obligation, forgetful of their accountability to God and man, go boldly on, spreading pauperism and profligacy and ruin throughout the land, while the faint hearted servant of the altar stands by in selfish pusillanimity, afraid to raise a warning voice against the evil over which, if he feels aught of the spirit of his master, his heart bleeds in secret. This, and no other, is the obstacle which keeps back so many of our clergymen from this work of christian benevolence; we say *no other*, for the number of those who can be said to belong to the class of moderate drinkers, who tolerate and love rum for its own sake, must be very small.

[For the American Quarterly Temperance Magazine.]

ARTICLE XII.

Progress of the Reformation in other States.

KENTUCKY.—*Broome County* has 9,075 inhabitants, 21 resorts of the intemperate, and *only four* distilleries in operation. In 1816, there were *thirty-six*. There are 200, or more members of temperance societies, and the moral condition of the people is undergoing a rapid change for the better. *Gallatin County* has 6,674 inhabitants, and until very lately, no temperance societies. In Warsaw, one house sold spirituous liquor to the amount of 2,000 dollars, last year. At Port William, the Rev. Mr. Blackburn, (from whose letter we derive these particulars,) formed a society, which already numbers 184 members, and is doing “immense good.” The cost of pauperism in Gallatin, was in 1831, \$177; in 1832, only \$50; the decrease is ascribed to temperance. *Six or seven* distilleries are in operation; three have ceased within the year, but one of the seven is very large: it is worked by steam, and makes 500 gallons per day. If the Sabbath is deducted, (and it is hoped no man would employ that day in making poison to send souls to hell,) the product

would be 156,500 per annum. There is another such in Indiana, nearly opposite, said to make one-half the amount, or 78,250 per annum. Thus those two places every year vomit forth on the world 234,750 gallons of liquid poison, more dangerous than the burning lava of *Ætna* or *Vesuvius*. As these houses decay, the millenium approaches; let every man hasten their downfall.

Franklin County.—The fifth anniversary meeting of the society in this county, was held at Frankfort, on the 4th of July, when the annual report was read in presence of a very large audience. The friends of temperance there, are exulting in the confidence that the anniversary of our deliverance from political thralldom, will perpetuate the remembrance of that event, in connexion with that of a more glorious emancipation from the shackles of a loathsome vice. The details embraced in the report, are these:

Parent society	407	members,	87	added in the year.
Frankfort, do.	55		do.	
do. Juvenile,	110		do.	
do. Coloured,	255		do.	
3 other societies,	180		do.	

Total, 1,007

Especial commendation is bestowed upon the society of coloured persons, to whose instrumentality is attributed the reclaiming of five, out of the seven, that have been rescued from poverty and infamy, and restored to their appropriate duties in the community. Within the year, the twelve venders in Frankfort, have sold 13,000 gallons of proof spirit. This at 40 cents per gallon, cost \$5,200. It has caused the premature death of *thirteen individuals*, a little more than one to each dealer, who have left six widows and thirteen orphan children, some of them to be supported by charity. One only, of the above mentioned thirteen, was not an immediate victim of intoxication in his own person, he received his death at a tippling shop, among drunkards, and from the hands of drunkards, “and this was one of a series of nine unlawful homicides, committed within this county in the last six years, all but two of them the direct effect of intemperance.” We beg leave to correct the language of the report, as to the epithet *unlawful*. Were the law to authorize a man to place fire in the midst of a mass of combustibles, could

it reasonably punish him for the conflagration that would naturally follow? Should any destruction of property, or loss of life, consequent upon such conflagration, be pronounced *unlawful*? Call the crimes of the drunkard *immoral, pernicious, fiendish*, but while they continue to be authorised by law, while the whole system of drunkard-making is countenanced and upheld by *law*, and *law* alone: let us not call it, or any of its acknowledged and inevitable consequences, *unlawful*.

Frankfort contains about 2,000 inhabitants. Of these the committee consider 1,900 temperate; of the remaining number, the cholera in its late visit took eight, and eight from the 1,900 temperate individuals. Nine intemperate persons were attacked with that fatal malady; eight died and one recovered. In Georgetown but one intemperate person recovered from the disease. In the penitentiary in Frankfort, containing ninety convicts, none of whom ever taste ardent spirit except by the prescription of a physician, during the first season of cholera no case occurred, at its second irruption no fatal case.

Each of the 13 persons, says the report, who died of intemperance, would probably, if temperate, have lived and served the community five years longer; their services at 80 dollars per year, amount to 5,400 dollars. Also, 30 other persons have by the 13,300 gallons, been wheedled out of 50 dollars each, in time and money amounting to 1,500 dollars. The 13 venders whose time and industry have all been lost to the community, amount to 650 dollars, making no account of the profits which might have accrued from their industry if well directed. To these add one criminal prosecution, 150 dollars. The summing up of the achievements of intemperance in this little community of 2,000 individuals, stands thus. "It has cost us a pecuniary loss, on the lowest possible calculation, of 12,750 dollars; the lives of 13 of our fellow citizens, one man-slaughter, one criminal prosecution caused, six widows and thirteen orphans made, the intemperance of thirty persons continued, and the eternal loss of twelve immortal souls! And where are the advantages to countervail this black account? Where are the sordid gains of the *thirteen* who have employed their hands in this work of death? Read here a part of the answer.

“Since 1820 there have been 33 tavern-keepers and retail grocers, of whom 22 failed in business, 22 became intemperate, or had intemperate children; only *six* of the 33 have hitherto escaped ruin, two of which six continued in the business but a short time, and four have yet their dangerous course to finish.”

Additional testimony of great importance relative to the heavy responsibilities of medical men, and the almost unlimited extent of their influence over the habits of the community, especially in times of alarm and danger from pestilence, is contained in the following recent letter from Dr. Blackburn, extracted from the Cincinnati Journal.

“Having returned from a tour in the south of the state, where in less than a month, I preached thirty-nine times, formed some temperance societies, arranged in general order many others, and added more than five hundred to the lists, I would continue to sketch a few statistic facts, but for the present I feel it more important to apprise you of a circumstance which seems to portend a deadly attack on the temperance cause. I very much fear it is destined to call around the bloody path of the cholera, many weeping widows, and bereaved and fatherless orphans. It is the dangerous *prescription of brandy, either as a preventive or a cure for this fatal plague*. Since the prescription has been made by a respectable physician of Lexington, there has been more brandy drank, more drunkards encouraged, more temperance members seduced, and more ample ground laid for the ravages of the cholera, than had been for twelve months preceding. No public document has ever been received in this state with greater applause, than this prescription. It changed the drunkard's countenance, haggard with the dread of the cholera, into the smile of hope, and turned him like a beast again to the bar-room, though he had often to walk among his dead companions. One in this neighborhood was so anxious to use the doctor's prescription *freely*, that it laid him up in the corner of his cabin, on a bundle of old rags, and kept him so safe, that he was insensible to the groans of his wife, dying in the agonies of the cholera, or his own danger, while one of his drunken companions laid a corpse, stretched in his yard. His medicine, however, operated sufficiently by the following day to send his soul to the bar of God. It is now pretty clearly understood, that regions of distillation and places of drinking, invite the cholera. On the northwest side of Bourbon county, in this state, in my inquiries last winter, I found in a district of not more than seven miles long, and two miles wide, thirty distilleries; one made 500 barrels per annum; some 300, and some 250, &c.—The amount made in that district was about 4,000 barrels per annum. It was in one of these still-houses the cholera first broke

out, and raged until it had nearly killed every drunkard around it, and then spread out into the country. One of the drunkards was found lying dead on the wood-pile near the still-house."

Another consideration that cannot pass lightly from the mind of the patriot or the philanthropist, is that of the vastness of the internal resources of the west. A district seven miles long and two wide, by the inexhaustible fertility of its soil can feed its people and maintain thirty distilleries, making some of them 500 barrels per annum. Were all this wealth, all the unbounded resources of the rising west, made to flow into proper channels, how vast would be the fabric of power and magnificence rising from the soil of our happy country! The remotest portions of our territory would be benefitted, the merchants of the Atlantic cities, the mariners of every seaport, would be enriched, and the squalid paupers of Europe rendered less abject, could the industry and the resources of the west be directed into those streams which flow through the world to supply the legitimate wants and promote the true welfare of its inhabitants.

CONNECTICUT.—It is stated, we know not on what authority, that one entire third of the inhabitants of this state over sixteen years of age, are members of temperance societies. Another account says "the accession of members in the past year, amounts to 14,746; present number, exclusive of independent societies, which are numerous, 56,765, or one-fifth of the adult population. A detailed report of Hartford county, gives the following particulars: 35 societies; 10,999 members; 2,535 increase in the year; 415 temperance farms; 33 do. stores; 118 do. shops, and *thirty distilleries stopped*.

In Tolland county, says the fourth annual report of the state society, more than twenty distilleries have discontinued their work of death. In Meriden, 17 manufactories, employing 301 persons, are conducted without ardent spirit. In Litchfield county, the young men as a body, are most active and zealous, and successful advocates of temperance. Here it is that "a drunkard is already a kind of *rara avis*, and looked upon with wonder by the rising generation."

The Connecticut Journal of Temperance, is issued every fortnight simultaneously, at New-London and Hartford. From this paper of August 5th, we learn that the society

in New-London, have recently appointed an executive committee of eight persons, four male and four female, who are charged with the duty of calling on every family and soliciting subscriptions to the temperance pledge.

NEW-HAMPSHIRE.—This state has more than 200 temperance societies, embracing, according to the latest reports, between 35,000 and 38,000 members. All the small distilleries have been stopped, and more than 300 retailers have abandoned the traffic. Many churches have adopted the principle of entire abstinence, and 500 drunkards have reformed and become respectable members of society. A printed circular from the Adjutant-General's office, states that the reviews of the militia on occasion of the late visit of the President of the United States to New-Hampshire, were without the use of spirit. At Gilmanton Centre, where are 700 members and 9 temperance stores and taverns, some persons have been known to send their bottles to Concord by the mail carriers for rum. At Conway one merchant was induced to discontinue the sale by overhearing his young son say, when reproved for selling rum, "My father sells it, so does my uncle, why should not I?"

In Plymouth, which has a population of about 1,200, the amount of sales of ardent spirit has been reduced from \$9,000 to \$100, since 1826, when the reform commenced.

"Before this reform, or no longer ago than ten years, the orthodox congregation of this place were not able to procure, for the support of their pastor, more than half, in articles of produce mostly, of what they now pay their preacher in ready cash. At that time they could not raise \$12 by the year, in their benevolent contributions, while they actually pay in cash the present year, at least \$1,000 for such purposes, besides making heavy subscriptions to be paid hereafter.

"Not a member in said church makes use of any intoxicating drinks, while the church is pledged against admitting any who do. The number of this church is about two hundred, having more than doubled since the temperance reform commenced. The Methodist church in the town, consisting of nearly one hundred members, are said to be practising on the same plan. Before this reform, together with common drunkenness, writs, petty courts, executions, poor men's oaths, broils and contentions were as a thing of course, which now are proportionably done away.

"The temperance tavern is kept in the village by Col. Wm. Webster, with 'Temperance Hotel' at the head of the sign.—

Will not temperance travellers especially, look out for this as they pass through Plymouth, and never forget to give their preference to the temperance landlord, whenever practicable ; and will not temperance landlords and grocers generally, hang out their temperance sign, in some conspicuous manner, that the cold water stranger may not be necessitated to patronize the rum seller, merely for a want of a knowledge of a place near by where he could be accommodated without being assailed with the perfumes of strong drink ?”

H. J.

To the suggestion in the last paragraph of the communication of “H. J.” in the *Journal of Temperance*, we would call the particular attention of all keepers of temperance houses. Many travellers are becoming a little fastidious on this subject, and would go some distance out of their way to be accommodated at last in a quiet house, removed from the noise and the fumes of a tippling shop, and exempt from the inconvenience of having at table, bottles pushed before them, and sent to them, of whose contents they have no desire to drink. Also wherever there are packets or steam-boats in which passengers can be accommodated without any of the appliances of the bar-room, pains should be taken to make it known, that all may as far as practicable, choose their company to suit their tastes.

TENNESSEE.—At Farmington, in New-Bedford county, a revival of religion took place, in relation to which a letter from the Rev. Mr. Hall says, “this work has almost invariably followed the range of our temperance society and Sabbath schools. We are happy to say, that without making total abstinence a term of communion, our whole church is enrolled on the temperance list.”—Another letter remarks—

“Members of the church, influenced by the Spirit of God, and sinners under conviction, have been constrained in opposition to previous thoughts and feelings, to declare that the cause of temperance is *the cause of God*. I have reason to believe that one distillery has come to an eternal pause. The stores in this place no longer traffic in ardent spirit ; and to the honor of a respected member of this church, I ought to say that he has voluntarily removed ardent spirit from his bar, and is now acting in accordance with his own public declaration—he *sells no rum* in his store or public house. May the blessing of the eternal God rest upon this brother, and upon every other brother, or man who is willing to make a sacrifice of earthly interest for the good of immortal souls.”

INDIANA.—About three years ago, there was no temperance society in the whole southwestern part of Indiana. After much effort, a society of eighteen members was organized in Gibson county. About two years after its formation, it numbered four hundred members. It is now in a highly flourishing condition. The two societies in Vanderburg county, in the same state, have upwards of 150 members. In Warwick county, there is also a society, with about 150 members.—[*T. Journal*.]

MICHIGAN.—There is an active society at Ontwa, Luther Humphrey, president, T. A. H. Edwards, secretary. Several churches have been organized on the plan of total abstinence. Preparations are making for two distilleries. Twenty-eight Recorders taken.

NEW-JERSEY.—The Greenwich society, at Stewardsville has 150 members. “This district a few years since had six large grain distilleries and six for apples, and it was the universal opinion that ardent spirit was absolutely necessary in all kinds of manual labor. The efforts commenced in the midst of ridicule and opposition, even from some professors of religion; but this opposition is now ceasing.”

VERMONT.—A miller in Vermont petitioned the legislature for relief against an existing law which required him to grind grain (if presented) for distillation. The legislature promptly granted the request of the petitioner, and enacted a general law by which all millers may, if they choose, be relieved from helping forward the cause of intemperance. In the same state, six hundred ladies saved the authorities of a large town from the absurdity of licensing grog-shops. Let this noble example be remembered, if not followed.

CANADA.—The county of Middlesex, U. C., with a population of 12,000, has 17 societies, comprising about 1,600 members. In this county, we are informed of one temperance store only. There are two distilleries in operation, consuming each about 25 bushels of grain per day. The price of whiskey is 50 cents per gallon. Of the county society, which holds its meetings at London, Rev. Mr. Burnham is president, and Dr. Goodhue, secretary.

A report from the *Philipsburg* society, has been received through Richard Whitwell, the president. The societies of *Sagersfield*, and Hancock-street, are auxiliary, and the three contain 240 members.